B.Sc.

Ilmi English Composition

Zia-ur-Rehman

With

A Supplement on an Anthology of English Prose

MI KITAB KHANA
R STREET, URDU, BAZAR LAHORE

According to the New Syllabus of the Punjab, Multan and Bahawalpur Universities

B.Sc.
ILMI
ENGLISH COMPOSITION

With a Supplement on An Anthology of English Prose

by
ZIA-UR-RAHMAN KHAN
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SIXTH REVISED EDITION

Can be had from :
ILMI KITAB KHANA
Kabir Street, Urdu Bazar, LAHORE.
Phone 353510

Price Rs.50/=

Published by :
Markazi Kutub Khana,
Kabir Street,
Urdu Bazar, Lahore.

DEDICATED

TO

THE MILLIONS OF YOUNG PEOPLE IN OUR VILLAGES, TOWNS AND CITIES WHO DESIRE TO STUDY BUT CANNOT OWING TO THEIR CIRCUMSTANCES

AND TO

THOSE STUDENTS WHO ARE STRUGGLING TO IMPROVE THEIR KNOWLEDGE IN VARIOUS DIFFERENT WAYS

BY THE SAME AUTHOR

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Manzoor Printing Press,
O/s Mori Gate,
Lahore.

NOTE TO THE SIXTH EDITION

Once again the book has been revised thoroughly in accordance with the exam requirements of our students and the latest scientific, social and cultural developments. It is hoped it will enable the interested students to acquire desirable proficiency in the English language. Your advice for further improvement of the book is always welcome.

Zia-ur-Rahman Khan
23-B Model Town,
Lahore-14

(For Direct Discussions : Tel : 854331—Lahore)

PREFACE TO THE FIFTH EDITION

The book has undergone a thorough revision, and, it is hoped, i language has been further refined and its errors of printing remov a great deal.

Out-dated material in the essays has been replaced by fres points having a bearing on the present day national and internationa situation. The relevance of the essays included in the book to Univerity examination papers has always been kept in mind.

The translation portion has been further modified and all its stale material carefully replaced It provides sufficient solved and unsolved exercises for class-room work and home-work assignments.

I acknowledge with deep gratitude the highly useful advice of learned professors from vorious parts of the Punjab for the improvement of the book. Further advice will be gratefully received and discussed.

December 1979 Zia-ur-Rahman Khan

SYLLABUS

Syllabus and Course of Reading for B.Sc. (English) Examination of the Punjab, Multan and Bahawalpur Universities :

Paper

(*i*) Prose Part ... ... 40 Marks

An Anthology of English Prose, edited by Dr. Imdad Hussain.

(*ii*) General Part (60 Marks) :

1. Essay-Writing ... ... 20 Marks
2. Comprehension ... ... 20 Marks
3. Translation from Urdu into English

OR

Official Correspondence ... 20 Marks

Total : 100 Marks

PREFACE TO THE FIRST EDITION

The present book has been written in accordance with the new syllabus of the Panjab University for B.Sc. It is hoped that it will fufil the requirements of the B.Sc. students in English. Parts of the book on 'essay-writing' and 'comprehension and precis-writing' will as well be useful for the B.A. students. The book can help the student a great deal in the improvement of his expression.

The book consists of five parts, *i.e.*, Essay-Writing, Comprehension and Precis-Writing, Translation, Correspondence and a Supplement on the text-book of prose. At the end, a few question-papers are also provided for practice. Exercises for practice always follow a sufficient number of examples, illustrations and explanations.

In the Supplement to the book, scientific and technical terms used in the essays and stories of the text are explained in a plain manner. Summaries of the essays and stories of the text, answers to questions, explanations with reference to the context, etc. will be of great help to the student.

The book has been written in simple, modern English. Meaning of difficult or unfamiliar words and phrases are provided wherever required.

The essays in the first part of the book cover a great variety of subjects. They may seem to stress the need for having a society based upon justice, fair-play and equality.

I shall always be prepared to discuss suggestions for the improvement of the book, which, I admit, cannot be free from faults.

I acknowledge having taken some unsolved passages and sentences for Comprehension and Precis-Writing and translation from books written by Englishmen and from University examination papers. I have taken some unsolved Urdu passages for translation from Board and University examination papers. A number of passages for Comprenension and Precis-Writing and parts of some essays come from my articles published in 'Dawn', 'Illustrated Weekly of Pakistan', 'Enterprise', Karachi, and 'The Pakistan Times', Lahore.

Zia-ur-Rahman Khan,
23-B, Model Town
Lahore.

September 1972

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Science :
For humanity ; not against it.

PART I

ESSAY-WRITING

1. **When Can You Write Good Essays ?** : You can write essays well :

    (*a*) when you can write correct English ;

    (*b*) when you can arrange and express your ideas on a given subject.

2. **What You May Do ; How to Make Use of this Book** : For writing correct English follow the directions in Part III of this book on **Translation.** Do as many exercises on translation as possible.

For the arrangement and expression of your ideas on given subjects for essays follow the directions in this part.

You may read the essays given in the following pages. Then you may write them on your own, after closing the book.

You may select some topics and write essays on them, get them corrected if possible, and then re-write them. Remember that for writing good essays *practice* (of writing) is necessary.

3. **How to Write an Essay :**

You may arrange your ideas on a given subject in the three parts of an essay as follows :

Three Parts of an Essay :

(*a*) **The Introduction**. Write something in general about the subject (of the essay) in the first paragraph.

(*b*) **The Main Body**. Write a few paragraphs about the subject of the essay. You may write one or more paragraphs about each main point. Write about *some* points only.

Try to *discuss* the subject in your essay. You may write some paragraphs in favour of the subject and some against *if the subject or topic permits it*.

(*c*) **The Conclusion or the Ending.** Write something in the last paragraph of the essay as the conclusion. You may write something general about the subject of the essay. This may bring all your ideas to a close.

4. Writing the Outline of an Essay :

The **outline** of an essay means its **main points**.

You may write these main points before writing your essay. Or you may leave some space above your essay for these main points. Then you may write them after writing the essay.

Your essay will be an expansion of the outline (or of the main points).

The outline can help you in writing your essay in a methodical way.

But note :

If the examiner does not require you to write the outline along with your essay, *you may not write it.* But if you desire you can write it for your facility.

5. Some Common Kinds of Essays :

(a) **Descriptive Essays**—In these essays you may describe your experiences of life about some events you may have seen, places you may have visited, persons you may know, or things which you see, observe or read or hear about. Such essays may be : *An Incident Which I Can Never Forget, An Air Attack, My Favourite Book, Our Examination System, A Visit to a Historical Place, The Recent Floods, etc.* [These essays can be 'personal' in some ways as *My Hobby, My Aim in Life*, etc.]

(b) **Scientific Essays**—Scientific essays are mostly descriptive. You describe facts, theories or results of science, efforts of scientists, etc. in such essays. But you may also discuss or write about the possible uses of of science, the good and bad results of scientific progress, the role of the scientist in the modern world, etc. Such essays can be : *Science and War, Some Scientific Inventions, Scientific Research, Space Travel, The True Role of the Scientist*, etc.

But write these essays in a general way avoiding technical details.

(c) **Social and Other Essays**—In these essays you have to express your ideas on or discuss subjects like friendship, proverty, patriotism, democray, war, etc. You have to imagine certain things that you may not know from experience. Such essays can be : *My Idea of a Happy Life, The World in the 21st Century, Co-education, Modern Wars.* etc.

Mixed Essays : Very often you have to write essays *that are descriptive, social, etc. at the same time.* While writing a descriptive essay you may have to discuss your ideas on the subject.

6. Selecting the Subject, Length of the Essay, Simple Language, Short Sentences :

Before writing on a subject try to understand it well. Always write your essay according to the topic you choose. *Remember that one subject can be put in different forms.*

The length of your essay should be, as far as possible, according to that required in the question. If you know more about a subject leave out some details or points. If you know less, expand the points you give in your essay a little more. **Remember that an essay is never a complete discussion of a subject.**

Write your essays in a simple and clear way, framing short sentences.

In this book : You will find (*i*) *Essays with Outlines* on selected subjects of the kinds described above. (*ii*) *Only Outlines of essays.* You can expand these outlines into essays.

ESSAYS WITH OUTLINES

(A) ABOUT 'MYSELF' AND 'MY' EXPERIENCES

1. MY AIM OR AMBITION IN LIFE (OR) THE PROFESSION OR VOCATION THAT I WISH TO ADOPT (OR) MY SUBJECTS OF STUDY (OR) MY FUTURE

(Bwp. 81)

OUTLINE :

1. **Introduction.** Every student should have an aim in life.
2. My aim is to be an engineer.
3. How I am preparing to become an engineer.
4. What I shall do after becoming an engineer.
5. **Conclusion**—I shall work honestly. I shall be very happy in my profession.

ESSAY :

Every student should have a definite aim in life and should know well about the profession that he wishes to adopt (take up). There are quite a few professions. A student should choose one of them, and carefully prepare for it.

My aim in life is to become an engineer. I intend to be a civil engineer after completing my education. I have made the choice of the engineering profession after a great deal of thought. I like this profession from the heart. I know and feel that it suits me well.

I am getting educated with a view to becoming an engineer. I am

preparing myself for the engineering profession with great effort. I am studying subjects like physics and mathematics at my college. These subjects are essential (very necessary) for the study of engineering. So I study them very carefully. I study my books on physics in detail. I study the formulas and problems of mathematics with a great deal of care.

I also study English with devotion. I know that most of my books on the subjects of engineering will be in English. I like to improve my knowledge of English as much as possible. Then I shall be able to understand my books on engineering well. I shall also be able to follow the lectures on engineering easily. I may go to another country for advanced studies in engineering. There I shall have to read, write and speak English.

I am very fond of (like very much) visiting engineering works under construction. I like to visit huge bridges, dams, buildings, factories, roads, etc. under construction. I observe the different ways in which these works are being constructed. I observe how engineers and experts use their technical knowledge and skill in the performance of their duties. I also take notes on some technical and important points in my note-books. I shall be keeping these note-books with me for my future use as a student of engineering.

As a civil engineer, I shall like to take part in the designing and construction of big bridges and dams in Pakistan. In this way I shall be putting all my knowledge of engineering to a very good use. I shall be taking part in nation-building activities. I shall be doing my bit to provide facilities to the people through these engineering works. The bridges designed and built by me and others over canals, rivers, etc. will be used by the travelling public. The dams constructed under my guidance will provide water to thousands of farmers for their fields and will help them to grow good crops. These dams will also help in the production of hydro-electricity (electricity produced by water-power) and in controlling floods.

I shall try to work as an engineer in an honest and efficient way. I hope I shall be happy and satisfied in my profession.

2. A MOST UNUSUAL CHARACTER
(OR) THE PERSON WHOM I HATE MOST (P.U. 73)

1. **Inroduction**—I have met or seen some extremely strange persons in my life. I describe the most unusual of them.
2. This person is 'Uncle Sam' or 'Samu Chacha'—Gets angry when people call him so.
3. 'Chacha' is quite old and childless, but thinks he is still young.
4. Walks proudly smoking a pipe.
5. Has cheated his sister.

6. Very proud of himself.
7. **Conclusion**—People have started hating him.

I have seen some extremely strange persons in my life. The strangest or most unusual of them is 'Uncle Sam'. Some people also call him Samu Chacha. I do not know whether people call him 'Uncle Sam' for fun or just because he himself likes to be called so. But whenever anyone calls him 'Uncle' or 'Chacha' there is a very evil kind of smile playing upon his thick lips. This smile soon turns into an angry look. If you again call him 'Chacha' he replies like a madman, "I am neither Sam nor Samu nor Chacha. I am Salimi. I am so young, call me brother, not chacha. To hell with you if you again do it."

The fact is that this person is more than sixty, married, but still childless. He could have been father of half a dozen children. Perhaps the absence of children has made him feel that he is still quite young. He sometimes tells his friends he may have a child some years later. "But then Chacha, you will be too old, and so also your wife" someone remarks. Here comes the reply of Chacha: "Old, old, old. I will ban this word just as a political party is banned. I will ban any person who calls me like that. You see I am still young."

Then Chacha stands up and begins walking up and down the room. He pulls out his pipe, then walks very proudly smoking it like a third class Englishman. At times he takes out the pipe from his mouth, looks into it very closely and then strikes it hard against the heel of his hard shoe. Once he struck it against his head and cried hard. Sleeping babies woke up and began crying in anger.

Readers will be surprised to know that this Samu or Sam has cheated his own sister. Once I happened to visit his elder sister's house. I was shocked to find that this rogue had taken away half of the house of that poor woman by fraud. She told me that just after the death of her and his father's death he started demanding all his property. The poor woman was living in her father's house. Sam came there with a gang of dirty rogues like him He got her beaten up and forced her to sign a piece of writing about the house. Through this writing she lost most of her father's property and half of her house. She raised her hands to God and cursed Sam. That curse will never leave him. God has punished him by keeping him childless. Sam is suffering from a most dangerous disease which can kill him any moment.

So Samu Chacha becomes a most unusual character. No one cheats his own sister. A student of literature once told me that two very unusual daughters of a king had cheated him thousands of years ago. These daughters were Goneril and Regan, and their father was King Lear. They had openly insulted him and turned him out of his castle (palace). Sam is like Goneril and Regan. Once I told him tha

he was like two very evil princesses. He replied, "So I am a royal person. I am a prince myself."

Samu Chacha is very proud of himself. He tells others that he is the ablest person in his profession. "No one is my equal" is the sentence he often repeats. When people say that so many people have gone above him in his own profession, he says : "I do not look up to them, I look down at those who are below me, and they are thousands and thousands, and thousands......"

Samu hates all those who disagree with him in any way. He thinks he is always right, and others wrong when they look the other way. In fact people have begun hating him. Some openly say he is burning in the hell of his own making.

3. AN UNFORGETTABLE INCIDENT OF MY LIFE (OR) AN INCIDENT WHICH I SHALL ALWAYS REMEMBER (OR) AN AIR JOURNEY (OR) THE HAPPIEST DAY OF MY LIFE (P.U 81)

1. **Introduction**—We can never forget some incidents (happenings). I also can never forget one.
2. Once I was travelling by air from Lahore to Karachi.
3. One engine of our aeroplane stopped working. The other engine also developed some trouble. Preparations for a forced landing. Condition of the passengers.
4. The pilots of the plane landed it on a village farm.
5. All the passengers and the crew (people working on the plane) came out of the plane. Villagers helped them in reaching the railway station.
6. **Conclusion**—Lesson of the incident for me.

Some incidents in our lives are very important or unusual. We always remember them. I shall also remember an incident all my life.

Some three years ago I went to Karachi from Lahore by air. Just before 7 in the morning I was sitting in a comfortable seat of an aeroplane with two engines. There were about twenty passengers, some of them women and five children. There were two pilots and an air-hostess. The plane took off from the Lahore airport at 7.

The plane was flying over beautiful fields and gardens to my great pleasure It was so smooth a flight that I could hardly imagine (have the idea) the plane would soon develop trouble. Within an hour of the take off from Lahore other passengers and I were facing the greatest danger of our lives. We felt the plane was going down slowly but very unsteadily.

One of the pilots spoke loudly to the passengers. He said that one engine of the plane had stopped working and the other had also

some trouble. He and the other pilot were trying to keep the plane in the air as long as possible. They were going to land the plane in some field or open place. The pilot asked the passengers to put safety-belts around their bodies. He asked them to be ready for a forced landing and not to be very much disturbed. He ordered the air-hostess to advise the passengers about the use of the safety-belts and about getting out of the plane when it landed.

Most of the men in the plane showed great courage in the face of this great danger. They said to each other that they were ready to face it in all possible ways. They were remembering God and were saying no one except He (God) could save them. Two very old men and some women were trembling (shaking) with fear in their seats But they were also praying loudly to God to save them. Children started weeping and crying when they felt the plane might hit the ground.

Anyhow, all the passengers tied the safety-belts around their bodies The air hostess walked up and down and asked the passengers not to lose heart. She also told them they should leave the plane through its two doors one by one when it landed.

The passengers were in fact ready to get out of the plane. But they feared it might crash and they might get killed.

I was waiting fearfully for the forced landing of the plane. But I was also thinking I might not live any more after a few minutes. I silently prayed to God again and again to save all the passengers and the crew (those working on the plane).

The aeroplane went on flying with the force of its one defective engine for about fifteen minutes. But it had come very close to the ground. Now we expected successful forced landing *or* air crash. My heart was beating fast. Soon the plane landed in an open field. It jolted (shook) along over the ground before coming to a stop. It was a farm and was not smooth (was uneven).

As soon as the plane landed and stopped passengers started coming out. We all thanked God and our fate (fortune). It was really a wonder for us to be saved. Most of the passengers were thanking the able and brave pilots who had landed the plane so well.

Just after a few minutes many villagers were standing around us. They brought us water, milk and fruit. Later they helped us in reaching the railway station.

The above incident (of the successful forced landing) is very important for me. It has taught me the lesson that God is really kind and can save us in the greatest dangers. We should trust Him in all conditions. I shall remember this incidient as long as I live. Strange it may look, it was the happiest inicident—the happiest day—of life.

4. MY IDEA OF A HAPPY OR IDEAL LIFE (OR) WHAT KIND OF WORLD I WOULD LIKE TO LIVE IN ?

(OR) HOW CAN THE WORLD BECOME A GOOD PLACE TO LIVE IN ?

1. **Introduction**—Our world is full of troubles.
2. Meaning of "happy life" or "happy world".
3. We can have a happy or ideal life :
   (*a*) if we have perfect peace in society and in the world ;
   (*b*) if human beings have enough chances of making progres ;
   (*c*) if human beings are prosperous (well-to-do ; well-off) in all parts of society or all over world ;
   (*d*) if there is perfect justice everywhere.
4. The individuals (persons) in a nation and the government should try to work for real progress and happiness.
5. **Conclusion**—It is very difficult, though not impossible, to have a really happy world.

Our world is full of troubles. These troubles or evils are of various kinds. Millions of human beings, in different parts of the world, are facing poverty, disease, injustice, inequality, war, etc. Our world cannot be a good place to live in without the removal of these evils.

A happy life or a happy world is one in which a person lives in comfort and is happy and satisfied. This means he has enough income to satisfy his needs and to enjoy the comforts of life. Also, he is happy with his condition in life and enjoys satisfaction of the heart.

First of all, there should be perfect peace. People should decide to settle their problems or disputes in peaceful ways. They should try to settle them through discussion or through courts of law, but never by use of force. So also countries should discuss their problems at conferences and meetings between their rulers or governments. They should approach world organizations like the United Nations Organization (the UNO) for the settlement of their disputes. But they should not fight wars for any purpose. If there is perfect peace in the world, it can surely become a better place to live in.

Secondly, human beings should have enough chances of making progress in all possible ways. If a person has proper qualifications for a profession, he should be able to work in it. He should be able to get a job easily. He should get enough pay *according* to the work he does. It should be possible for all to get properly educated.

Thirdly, human beings at all places and in all parts of the world should be prosperous (well-to-do). This means that they should have enough money to spend and things to use. They should have proper houses to live in and good clothes to wear. Parents should be able to get their children educated and trained in good institutions. Old people should have proper income or pension after their retirement

from work. Ill person should be able to buy medicines or have good medical treatment in hospitals.

Fourthly, there should be perfect justice everywhere in society. The rights of every person should be safe. No one should be allowed to trouble others in any way. Any person who breaks the law should be punished. All should be equal before the law.

Life can be really pleasant if we *try* to make it so. All persons in society should decide to work hard. The government should make good plans for the progress of the people in different fields of life. The people and the government should work together for common social and national aims. The UNO should work for establishing real and permanent world peace. It should provide economic help to the poor or developing countries (poor countries trying to advance) as much as possible. The advanced countries should help the developing countries *through* the UNO or directly in more effective ways.

It is no doubt very difficult to make our world really happy. But it may not be impossible. Let us decide to have peace, progress, prosperity and justice everywhere.

5. IF I WERE BORN AGAIN

1. **Introduction.**—I sometimes desire to be born again.
2. What I would do if I were born again.
3. What Iwould *not* do if I were born again.
4. The world will also be different if I am born again.
5. **Conclusion**—I have yet to live a great deal. So why desire to be born again ?

Sometimes I have the desire to be born again into this world. Then I begin imagining (having the idea) what kind of person I would like to be (if I am really born again).

I have done some really good things in my life. Also I have committed mistakes like all human beings. If I come to have another life I would surely like to do the good things again. I would also like to do better in my new life. But I would avoid committing (would try not to make) the old mistakes.

First of all, I would like to do as well as I have done in my present life. I would like to gain all the knowledge which I have got with so much effort. I would like to form my good habits again. For example, I would like to have the habit of speaking the truth in all circumstances (conditions). I would like to form the habit of helping other people in difficulty which I now possess. I would like to have the high aims in my new life which I now have before me. I would once again aim at becoming a great writer and scholar (learned person) and leader of my people. I would again be prepared to work for the cause of democracy and economic progress in the country.

In my new life, I would like to learn some other languages besides English, Urdu and Punjabi. For example, I would learn Arabic, Persian, and the Chinese languages to get familiar with eastern cultures. Then I would like to travel to many eastern and western countries. Thus, through travelling I would learn about the social, political and economic conditions in different parts of the world.

If I am born again I would like to play some games that I have not been able to play until now. For example, I would like to play football and tennis. I feel I have missed these games in my present life. I would like to start playing them at school.

I would avoid committing some mistakes in my new life. I would not be careless about my health. I would eat simple, healthful food in my new life and also take enough exercise every day. I would be making the best use of my time right from my childhood. I would study at school and at home more carefully. I would choose the most suitable subjects for my studies. I would try to continue my studies in those subjects at college or university. But I shall also try to gain the knowledge of other subjects in a general way.

I feel that the world into which I am born again will be very different from this world. There will be more of scientific inventions and modern machines. Man may be living like a machine then. I do not know whether I shall be able to live a happy and successful life in that world. I can only hope to live it well, according to my aims, once I get the opportunity or chance.

I may be foolish to have the above ideas about my life in the world of the future. I may still live for a great deal of time in this world. It sounds (looks) better to think about the present world more and make my life better here.

6. MY FAVOURITE BOOK
(OR) THE BOOK I LIKE MOST
(OR) THE BOOK THAT HAS INFLUENCED ME

(*You can write this essay on any book you like. You can write an essay on "Books that Have Influenced Me" in the same way as this.*)

1. **Introduction.**—I like Bertrand Russell's "Common Sense and Nuclear Warfare" very much.
2. Russell says that our world is facing the danger of a nuclear or atomic war.
3. Russell rightly says that the rulers of powerful countries are making greater and greater preparations for war.
4. Russell wants all war to come to an end.
5. Russell favours complete prohibition of (ban on) all nuclear weapons.
6. Russell wants the United Nations Organization to become really powerful.

7. **Conclusion**--Russell has written the book in a simple, interesting way.

I have read quite a many books of gėneral interest in my life. Of all these I like Bertrand Russell's "Common Sense and Nuclear Warfare" most. This book is of a small size, but shows a great depth of thought. It provides useful information on the different aspects and dangers of a great war. Here we may consider some of Russell's useful ideas.

Russell says in the above book that our world is facing the danger of a great nuclear war. If a nuclear war takes place atomic, hydrogen and other nuclear weapons will be used by the big powers. Nearly all the countries will be affected by this war. Most of them may get destroyed. So the countries of the world should do something to get free of this danger.

Russell says rightly that rulers or governments of powerful countries are making greater and greater preparations for a world war. They are spending huge amounts of money on producing nuclear weapons. Countries like Russia and America are preparing more and more destructive weapons. Their scientists and technical experts are making bombs and weapons that can destroy whole cities and kill millions of human beings. It is also possible that the satellites sent into outer space by scientists may be armed with nuc ear weapons. Even the moon can be used by the U.S.A. or Russia for purposes of nuclear attacks on other countries.

Russell wants all kinds of wars to come to an end. He thinks that a smaller war can turn (change) into a big, nuclear war. To avoid war all nations or countries should become friendly.

Nations should stop having doubts about each other. Countries should stop trying to dominate (have control over) others through war.

The most important part of Russell's book is about disarmament (reducing the size and strength of armed forces تخفیف اسلحہ). He rightly says that all kinds of nuclear weapons should be prohibited or banned. All the existing (available) stocks of nuclear weapons should be destroyed. If the big powers stop making nuclear bombs or weapons they will be saving a lot of money. They will also not be in a position to fight a nuclear war to settle their disputes. There should be a complete agreement among them not to produce nuclear weapons. Their scientific centries or factories, which can produce nuclear weapons, should be open to inspection.

Russell wants the United Nations Organization to become really powerful. It should be in a position to stop one nation from starting a war against another. There should be an International Authority having its strong armed forces. This International Authority should stop one country from fighting against another.

Russell has written the book (*Common Sense and Nuclear Warfare*) in a simple and interesting way. He explains his ideas well. We feel after reading the book that war is really very harmful and destructive. Russell has not discussed defensive wars which may sometimes be acceptable. But when all countries agree not to fight any more, defensive wars will be unnecessary.

Russell's book is really worth reading. It teaches good lessons to all the world. Let rulers and politicians act upon them for the good of their countries and mankind.

(B) EDUCATIONAL MATTERS

7. CO-EDUCATION (P.U. 82)

1. **Introduction**—Co-education (education of boys and girls together) in the modern world.
2. Co-education in our country.
3. Advantages of co-education.
4. Disadvantages of co-education.
5. But we may not be able to do without it at some places at least.
6. **Conclusion**—We should make a proper use of co-education.

Co-education is quite common these days. We find co-education in almost all the advanced western countries like France, Britain, Russia, America and Canada. It is there in a great many eastern countries like Turkey, the Phillipines, China, Japan, etc. It is also to be found in other parts of the world like Australia and a number of African countries.

Surely, co-education has some benefits. First of all, co-education gives a good training to boys and girls to work together. While studying together in different classes they learn to co-operate for common aims or purposes. After completing their education they can easily work in different professions together. They can work for common national aims. There is a great need for men and women to work together in scientific research centres, hopitals, offices, etc. and even in factories to increase (add to) national production.

Boys and girls studying together can discuss their subjects. They can help each other in understanding them well. Boys may be able to understand and know some subjects or their parts better than girls. They can explain and discuss them with girls. So girls may be knowing some other subjects more than boys. They can explain them to boys in their own ways.

Co-education can make boys and girls compete in studies. Both can try to learn more and do better in discussions and examinations. This can help raise educational standards.

Co-education gives enough chances to boys and girls to study

their subjects together from highly qualified and able teachers. Both male and female exceptionally (extraordinarily) qualified teachers can teach in co-educational institutions. Such teachers are not easily available (cannot be easily had) in scientific and technical subjects like chemistry, biology, medicine, engineering, etc. Even in languages like French, Persian, etc we may not easily get superb teachers for the higher classes. So it is to the benefit of male and female students to be lectured by them in co-eductional colleges and universities.

However, co-education has some disadvantages. First of all, boys and girls can become free in their behaviour. In the school, college, or university they can meet and talk whenever they like. This is not so good according to our old traditions (روایات).

In co-educational institutions girls cannot always take part in sports, debates, etc. with boys. They cannot often work actively with them in college elections or functions. They often have to make separate arrangement for their own sports or other activities.

It may not be possible to teach and explain all the parts of a subject to boys and girls together. There are some topics in subjects like psychology and medicine which cannot easily be discussed before both the sexes. As a result, the teacher may not be able to explain them fully.

In spite of the disadvantages of co-education we may not be able to do without it. At least in our institutions of research and advanced studies co-education may give quite good results. It will help our students to work together in different fields of life for national progress.

It is necessary to make a proper use of co-education in our institutions of higher learning. It is possible to get the benefits of co-education and avoid most of its disadvantages.

8. UNIVERSAL EDUCATION
(OR) COMPULSORY UNIVERSAL EDUCATION

1. **Introduction**—Meaning of universal education.
2. Why universal education is needed in Pakistan and other such countries.
3. Ways of giving universal education.
4. Difficulties of giving education to all the people of the country.
5. **Conclusion**—The government and the people should work together to make universal education a fact.

Universal education means education for all the people of the country. It means educating all the nation—men, women and children in cities, villages and at all places. There is a great need for educating our people. About 80 per cent of them are still uneducated.

We need universal education because we cannot be a very united and strong nation without it. We cannot properly understand our national aims and the ways of achieving (gaining) them if most of our people remain (continue to be) uneducated.

If most of our people get educated they can understand the value of unity and discipline in life. They can co-operate in different fields of life. They can understand and work for their own high aims and those of the nation or the country. They can understand and obey the law of the land and become good citizens.

Educated people can follow (understand) the policies of their government. They can also follow the programmes of different political parties. In elections they can wisely vote for those political parties or candidates whose programmes or policies they find to be good and useful. They can discuss the political, economic and social p oblems of their country with one another and with their representatives or rulers. They can read newspepers and magazines and write for them.

Universal education will enable (make able) our people to make proper industrial, agricultural and technical progress. Educated people prove to be more efficient than un-educated ones. They can work in a proper and sensible way in offices, factories and shops and on farms and at other places. They can learn new and effective ways of using machines in factories and on farms. They can increase (add to) national production very much.

Universal education should be given on a national basis. All the illiterate adults should be able to write letters and to read newspapers and to understand social and national problems. Those who can afford (are able to bear) the expenses of education should be made to pay. Otherwise, adult education should be free. University and college students, employed educated persons, retired government servants, military officers and others can take part in the universal education progrrmmes of the government.

Universal education can be made compulsory for all the uneducated. Within the space of five to six years all the young and old persons, in every village and town, should be able to read and write. We should open big education centres at central place in villages, towns and cities. Those centres should have morning, afternoon and night classes. All kinds of buildings, even those of banks, government offices, clubs, shops, besides those of schools and colleges can be used for classes on holidays and at late hours.

A national adult education organization may be established. It may be under the control of the central and provincial governments at different levels. Educational experts should give shape to education programmes.

There can be a common fund for universal education. Rich people, banks, commercial organizations, etc. should contribute to this

fund. The government can impose a special tax on big indurstrialists and landowners to meet some of the expenses of universal education.

Universal education will bring great benefits to our people. The government and the people should work together to make universal education a possibility and a fact.

9. ADULT EDUCATION (تعلیم بالغان)

1. **Introduction**—Meaning of adult education.
2. Different kinds of adult education.
3. Great benefits of adult education.
4. Ways of giving adult education.
5. **Conclusion**—We should educate the uneducated as soon as possible.

Adult education is education given to the adults or grown-up people of a country in different forms. It generally means teaching uneducated adults how to read and write. But it also means teaching them the ways of working efficiently in their different professions or places of work. It may also mean teaching them better ways of living, enjoying life or making use of their time.

Adult education is very necessary in a country like Pakistan. About 80 per cent of our adults are uneducated and illiterate. They cannot easily learn new ways of doing work in their different professions. They cannot easily make quick progress or earn much. If they get educated, they can work well and earn a lot of money.

Through proper adult education our working people can become more useful for the society and the country. Educated labourers can easily learn ways of working new machines. They can read books about the different techniques (special methods) of production. Thus, they can become efficient industrial workers and can increase (promote) the production of the country. When they work well they will be able to get higher wages. Educated farmers can easily learn new and better ways of using tractors and other machines on their farms. Thus, they can increase the food production to a great extent (in a big way).

Educated adults know their rights and duties in society well. They understand the laws of their country much better than uneducated people. They can read newspapers and magazines and can learn about the different problems of the country and society. They can understand the political, social and enconomic aims of the government. They can understand the programmes of different political parties or leaders. Then in elections they can cast their votes for really deserving or suitable candidates or parties.

We should prepare an effective and workable national education plan. Educationists, social workers and economic experts should hold discussions about the ways of educating the masses (common people).

The central government, then, should write a plan on their suggestions. The aim of the plan can be to educate all or most of the people in five or six years Under the plan the central and provincial governments can pool (put together) their resources to make it a success.

Under the national education plan literacy centres can be established in every part of the country. All kinds of buildings like those of schools, factories, Union Council Halls, hotels, restaurants and government offices can be used. Temporary structures for teaching can be erected, especially in villages. Teaching can be more effective through television and radio programmes, films, discussions and practical demonstration of teaching materials. Education can be divided into diffrent categories—teaching the people how to read and write, religious education, professional education to make the people better workers, social education to make them better citizens, etc. Women can be specially educated in other fields too, for example, in sewing, cooking, looking after their children and homes, etc.

We need to educate our millions of uneducated adults as soon as possible. After they get properly educated our country will be able to make real and rapid progress.

10. INDUSTRIAL OR TECHNICAL EDUCATION

1. **Indroduction**—Meaning of industrial education.
2. Why we need industrial or technical education.
3. Industrial or technical education and progress of the country.
4. Ways of giving technical education.
5. **Conclusion**—We should have the best kind of industrial and technical education.

Industrial or technical education makes us familiar with different kinds of machines, the ways of working them and different techniques of industry. Students are taught how to get the maximum (the greatest amount of) work out of machines and how to repair them.

We stand in great need of industrial or technical education. Ours is an industrial age. We produce things of daily use like bicycles, radios, electric fans, etc. with different kinds of machines, We have well-established industries from which we get things like sugar, cloth, medicines, etc. In fact the basis of our modern life is industry. We need industrial or technical knowledge to run all our industries.

Industrial or techincal education is essential (necessary) to industrial progress. Ours is a a developing country. We have to establish new industries and expand the old ones. We have to set up new factories, mills and workshops. We shall need industrial and technical experts to do all this.

As time passes we shall be needing more industrial and technical experts of special and higher ability and training. At present we make smaller machines like the radio, bicycle, electric fan, etc. Most

of these machines are assembled from parts imported from other countries. Now in the future we shall have to make these parts in our factories. We shall have to produce heavy machines like the motor car, the aeroplane and the tractor. We shall have to get nearly all our arms from our defence industry.

Industrial or technical experts are necessary for quick agricultural progress. With the passage of time we shall have to mechanize (use machines in) our farming. That is, we shall have to use tractors and other machines on our farms to increase agricultural production. We shall need an industry producing tractors, threshing machines (machines for separating the grain from wheat, corn, etc.), tube-well engines, etc. on a large scale. We shall need industrial and technical experts to run this industry.

We may have extensive arrangements for our students to get industrial and technical training just after they pass the Matric or Intermediate examination. There should be special industrial or technical institutions for such students.

Students getting industrial or technical education should be given practical training as far as possible. They may be asked to visit and work in mills, factories and different industrial centres to learn practical skills.

We need first-rate industrial or technical experts for quick industrial and agricultural progress. We should give the best kind of industrial education and training to our students.

11. VOCATIONAL OR PROFESSIONAL EDUCATION

1. **Introduction**—Meaning of vocational or professional education.
2. Kinds of vocational education.
3. Ways of giving vocational education—vocational education under our education system.
4. Benefits of vocational education.
5. **Conclusion**—Both men and women should get suitable vocational education.

Vocational or professional education is that given to students going to join definite professions. It is also given to those already working in these professions or vocations.

Vocational education is of different kinds. It may be technical for those desiring or intending to do industrial work It may be agricultural for those going to adopt (take up) agriculture or farming as a profession. Then, it can be education for the engineering, medical, legal, teaching, business, banking, insurance and other professions.

Vocational education is generally (usually) given in vocational or professional schools, colleges or universities. There are in ustrial and technical schools where the basic skills (kinds of expert knowledge)

in the use of different machines are taught. Such schools may also be for electricians, mechanics operating and repairing various kinds of machines, carpenters making furniture of a high quality, etc. Then there are vocational institutions for higher studies in scientific and technical subjects. Among these are medical, engineering and agricultural colleges and universities. Centres and institutions of scientific research and experimentation may also give training to students for becoming professional scientists. There are also vocational institutions like law colleges for future lawyers, training colleges for teachers, banking institutes for bankers, accounts institute for accountants, etc.

Our education system should aim at expanding technical or professional education. Under the system technical subjects can be introduced in the arts colleges. The students who take them up can be given special professional training in the fields of industry, electronics, agriculture, business, education, dairy farming, vegetable farming, nursing, etc. Then there can be technical colleges where students may be given special industrial training. These students can be provided chances of doing practical industrial work in mills, factories and industrial centres.

Our country needs a great many professional, industrial and agricultural workers and experts for quick economic progress. We can have them through proper professional education of different kinds in agriculture and industry. Our country also needs properly educated and trained engineers, mining experts, scientists, etc. for quick development and scientific progress. We need properly trained teachers, lawyers, bankers, business experts, journalists, etc. for quick social and cultural progress.

Both men and women should try to get suitable profesional education. Our country will progress rapidly if most of our people can work well (efficiently) in their profession.

12. EXAMINATIONS—OUR EXAMINATION SYSTEM

1. **Introduction**—Examinations are useful in several ways.
2. The value of examinations has become less—Reasons.
3. Our present examination system and the "semester" system.
4. Our examination courses should be modernized. They should be in agreement with our needs.
5. Exams should be arranged and conducted honestly and well.

Examinations are of great use as they are a means (way) of judging or knowing the ability of candidates. Good results in examinations are taken as a sign of knowledge and ability.

The value and importance of many of our examinations has become less in the last few years. There have been emergencies in the country one after another. Students could not study their subjects well over long periods of time. So examinations had to be made easy

or a lot of choice had to be provided in the question papers. As a result, the candidates taking those examinations could depend upon some parts of their courses to pass. Then students often protested against out-of-the course or unusual questions. Examiners often had to set common kind of questions in the papers. The students getting degrees after passing these examinations felt they did not have enough knowledge of their subjects.

Another reason for the decrease (reduction) in the importance of examinations is the teaching standards. On account of uncertain social conditions our teachers, like the students, have not been able to attend to their work very well. Sometimes they had to cover long courses over short periods of time. Because of the absence of facilities of research or advanced studies quite a few of our teachers, especially in the sciences, could not improve their knowledge adequately (suitably).

In our examination system, examinations of most of the classes are held once a year. This gives the students a chance to study their books for a few months or weeks before their examinations. Quite a few of them can easily neglect (disregard) their studies for the greater part of the year. Only in some educational instiiutions students have to do class or sessional work under the strict supervision of teachers.

In the 1970s we experimented with the "semester system" of exams. It was hoped that sessional tests after every one, two or three months would make our students more careful. The system failed because of overcrowded classes and absence of good teaching and library facilities.

Our examinations should be the real means of judging the students' theoretical and practical ability. The students should answer examination questions on the basis of a real understanding of their subjects. They should be able to give a proof of their intelligence. Memory of the answers to some questions should not be enough to pass.

The courses for our examinations should include (have) the new developments in the arts and sciences around the world. That is, these courses should be made as much modern and useful as possible. In the arts, they should include proper details of our history, cultureand religion. They should be in agreement with our national aims and purposes.

All our examinations should be arranged and conducted honestly and efficiently. Examiners and persons responsible for the conduct of examinations should be men of ability and high principles. And the results of exminations should be declared as early as possible.

13. WHY OUR STUDENTS FAIL IN EXAMS. (P.U. 81)

1. **Introduction**—Extremely bad results of our Board and University examinations.
2. Main reasons for the low pass percentage in our exams. : (*a*)

Unfavourable social conditions standing in the way of the educational progress of our students. (*b*) Negative attitude of the parents towards the studies of the students. (*c*) Careless and harmful habits of the students. (*d*) Poverty or bad economic condition of the students. (*e*) Bad health. (*f*) Overcrowded classes (*g*) Absence of modern teaching equipment and facilities.

3. **Conclusion.** We should try to remove the causes of student failure as far as possible.

We all know about the extremely bad results of our Board and University examinations. The results worsen as students move into the higher classes.

The *first* main reason for the low pass percentage in our exams is the unfavourable social conditions. There is a lot of dissatisfaction and unease all around.

Corruption and disorder on all sides badly affect the young minds of the students. The social and political atmosphere disturbs them, as it disturbs the parents and elders, and cannot so well let them concentrate on (focus their attention on) their studies.

Secondly, the parents generally have a negative attitude towards the studies of their children. They do not find the time to teach them (if they are well educated). If they have the resources, they do not hire the services of suitable private tutors or instructors for their training.

Thirdly, careless students are generally not punctual in their studies, do not go to their classes or do not write their homework on time. Their habits of roaming the streets (moving around in the streets without purpose) or talking with friends for hours together harm their studies. They watch TV and VCR films during their study hours.

Fourthly. many of our students are poor and connot afford the expenses of first-rate education.

Fifthly, some students do not keep good health. Their general physical and mental condition does not let them attend to their studies so well.

Sixthly, the overcrowded classes in schools and colleges do not let the teachers pay attention to the students separately.

Seventhly, our educational institutions in general do not have the equipment and facilities required for teaching science and arts subjects on modern lines. The libraries cannot provide the latest books in the right number, the laboratories are without the modern apparatus in the needed quantity and the class-rooms do not have the audio-visual aids like film projectors, TV sets and record players.

Ours is surely a developing, relatively poor country. We cannot all of a sudden have all the teaching facilities of the developed

countries. However, we can create social and political conditions favourable to the educational progress of our students. For example, we can force the politicians not to have any connections with our educational institutions.

We should try to remove (eliminate) the causes of student failure as far as possible.

14. THE MEDIUM OF INSTRUCTION (ذریعہ تعلیم)

(An essay on "Our National Language" can be written in the same way.)

1. **Introduction**—There should be a proper medium of instruction.
2. Our national language should be the general medium of instruction. Benefits of it.
3. At present both English and Urdu are the media of instruction.
4. Reasons for not having Urdu as the medium of instruction until now for the students of all classes.
5. What we should do in order to adopt Urdu as our medium of instruction—Some suggestions.
6. **Conclusion**—We should adopt Urdu as the medium of instruction for all classes as soon as possible.

There should be a proper medium of instruction. This means that the language in which students are taught should suit (be in agreement with) their personal and national needs.

Only the national language of the country can be the most proper medium of instruction. Students can learn their subjects easily in their national language. They can express their ideas clearly and well in it. The students of the country as a whole come together and feel united if they have their own language as the medium of instruction.

We have not been able to adopt Urdu as the medium of instruction in all our institutions and classes for some reasons. *First* of all, there is the absence of many good books on the arts and sciences. Teachers and students cannot find very many first-rate books in Urdu on subjects like history, economics, psychology, physics, chemistry and botany. Most of the books available for the higher classes, in these subjects, are in English. So both the teachers and the students find English to be a convenient medium of instruction (that is, they find that it suits their needs).

Secondly, we have not been able to develop the Urdu language so far so well. We have not added very many new words to it. We have not formed or discovered Urdu terms to be used in science subjects in place of English terms. Even in the arts subjects like economics and psychology we are short of a great many Urdu terms. So we find it very difficult to adopt Urdu as the medium of instruction in the teaching of these subjects, especially for the higher classes.

It is, therefore, necessary to have a sufficient (enough) number of good books in Urdu on different subjects. It is also very necessary

to develop the Urdu language and make it really advanced We should have all those words and terms in Urdu which we use while studying our subjects in English. We can have a number of dictionaries in Urdu for the teaching of particular subjects like physics and chemistry. We can also have general dictionaries for the arts and sciences.

Our teachers and writers may borrow some technical and new words from other languages. They may use them with the Urdu words while teaching technical and other subjects in Urdu. Then English books on different subjects should be translated into Urdu as much as possible. Our universities and colleges may open special departments for the promotion of the Urdu language and the translation of books in English and advanced languages into Urdu.

Every independent and great nation has its own national language as the medium of instruction. We, too, should have Urdu as our medium of instruction at all possible levels.

15. THE IDEAL STUDENT (Bwp. 81)

1. **Inroduction**—It is not easily possible to find a student perfect in all respects.
2. Qualities of the ideal student : (*i*) He is truly religious. (*ii*) He realizes (understands , feels deeply) his duties towards his family and others in society. (*iii*) He tries to be good at studies and games. (*iv*) He never tells lies. (*v*) He loves his country dearly and is ready to sacrifice his all (give or lose everything of his) for her. (*vi*) He has high aims in life, to work fruitfully for himself, his family and the country.
3. **Conclusion**—As students we should try to be as perfect as possible.

We cannot easily find a student perfect in all respects. Rather it is difficult to meet a person ideally good in any field of life. Who can say he has seen a *totally* perfect engineer or doctor or teacher or lawyer or mechanic ? What we can at best do is to *approach* (get close to) perfection as students or workers in any field. Let us try to describe the ideal student as we understand it.

The ideal student is first of all truly religious. He is afraid of God and tries to obey Him in every possible way. He is not only *outwardly* religious but *inwardly* pure.

Secondly, the ideal student realizes his duties towards his family and others in society. He respects his elders and treats the young with love He never misbehaves at home and does what his parents ask him to do. Outside the home, he co-operates with his neighbours and tries to help them practically when they are in trouble. He tries to help the sick and the old in the neighbourhood. He tries to teach the poor who cannot attend school or have to work in school-time.

Thirdly, the ideal student tries to be good at studies and games at

the same time. He listens to his lectures at college attentively and reads his books at home dutifully. He tries to improve his knowledge by discussing his subjects with his teachers and able fellow students. In the afternoon, he tries to play a game of his choice with effort and devotion (loving attention). The ideal girl student tries to be good at household work like cooking and sewing or at some game besides her studies.

Fourthly, the ideal student never tells lies. He speaks the truth whether it is favourable to him or not. Perhaps speaking the truth is one of his greatest qualities.

Fifthly, the ideal student loves his country dearly and is prepared to sacrifice his all for her. Rather he is ready to give his life should the nation demand so. He is a true patriot (lover of his country).

The ideal student has high aims. He tries to do great things and is not satisfied with ordinary successes. He works fruitfully for himself, for his family and for the country for the achievement of his aims.

As far as possible, we should be like the ideal student. We should set examples of good behaviour and action to be followed by others.

16. DISADVANTAGES OF ILLITERACY (P.U. 73)

1. **Introduction**—Illiteracy is a curse (لعنت). It has no advantage.
2. The first great disadvantage of illiteracy—illiterate people cannot gain knowledge through books, newspapers, etc.
3. The second great disadvantage—illiterate people cannot easily know their rights and duties in society.
4. The third disadvantage—illiterate people cannot make much progress in life.
5. The fourth disadvantage—the country or nation as a whole cannot make proper progress when the majority of the common people are illiterate.
6. **Conclusion**—We should make efforts to educate most of the illiterate people.

Illiteracy is a curse for any nation or country. It has no advantage at all. Its disadvantages are many.

The *first* great disadvantage of illiteracy is that uneducated (or illiterate) people cannot gain any knowledge through books, magazines or newspapers. They cannot read and write letters. This means that they are at a great disadvantage when compared with educated people. Educated people can easily learn all they like from books and writings or lectures and discussions. Thus educated people are able and wiser.

The *second* great disadvantage of illiteracy is that illiterate people cannot know well about their rights and duties in society. They cannot easily understand the laws of the country, the policies of the government and the programmes of different political parties. It has

been well said that illiterate people do not know how to use their democratic rights They cannot wisely elect their representatives in general elections. They can easily be misled by false political promises.

Perhaps the *greatest* disadvantage of illiteracy for uneducated people is that they cannot make much progress. They cannot get good jobs in the government They cannot join the armed forces. They cannot very well run shops or take part in trade or industry. Illiterate villagers cannot easily learn the ways of advanced or modern farming. They go on using the old, out-dated methods of cultivating (tilling کاشت کرنا) the fields, sowing (بونا) and reaping (cutting) the crops. Thus they cannot increase (add to) food production so much. They remain poor and backward. They can really progress by getting educated.

The country or nation as a whole cannot make proper and quick progress if the majority of its people are illiterate or uneducated. Only educated people can work efficiently in different fields of life. Only properly educated people can promote the agriculture, trade and industry of the country in a suitable way. Scientists, engineers, doctors, scholars (learned people), philosophers, writers, poets and artists arise out of educated and literate people. Illiterate people can at the most work with their hands or do 'manual' labour. They cannot so well make use of their minds or intelligence.

We should make the best efforts to educate the illiterate people. The government and the educated people should work together in this direction.

17. STUDENTS AND POLITICS
(OR) SHOULD STUDENTS TAKE PART IN POLITICS ?

1. **Introduction**—Students are very interested in politics.
2. The most important thing for students is to study.
3. Quite a few students do not study well, but like to take an active part in politics.
4. Students taking an active part in politics cannot study well.
5. Students should increase (add to) their knowledge of national and international politics.
6. Students of the voting age may vote.
7. Students should be above party politics.
8. **Conclusion**—Students shouldn't actively participate in (take part in) politics.

Students are very interested in politics these days. In almost all countries students like to take part in political activities. The question arises whether they should do so or not.

The most important thing for students is to study their subjects well. They should attend their classes regularly. They should

increase (add to) their knowledge with the help of their teachers and other men of learning.

In fact quite a few students do not properly study in schools, colleges and universities. They also do not study well at home. But they are very much interested in politics. They discuss political matters with each other and sometimes with members or leaders of different political parties. Some also try to join political parties.

In fact the political *activities* of students have a deep effect on their minds. Politically active students begin thinking politics to be more important than studies. Some students even begin trying to become political leaders They try to win the support of their fellow students first of all Then they try to make political statements (on the country's politics) in newspapers, at public meetings or in processions.

It is good for students to improve (better) their knowledge of the politics of their country and that of other countries. They should try to know about the policies of their government in different fields of national life. They should know what political and military events are taking place (happening) in different parts of the world. To know all this they may read newspapers and magazines and listen to the speeches of their political leaders and those of other countries on the radio and television. They may even meet important political leaders to know their views on national problems.

Students of the voting age may vote in elections. They may try to learn about the political programmes of different political parties But they should not join political parties or become their active workers.

Students should be *above* practical politics. The country needs able engineers, doctors, scientists, administrators, teachers and workers in different fields. Students should study their subjects well and stay away from politics. Then they will be able to serve their country in the best possible ways. Those who become politicians *after* a proper completion of their education will be men of ability.

So students may learn *about* politics as much as they like. But they should not actively participate in (take part in) politics.

18. STUDENTS AND SOCIAL SERVICE OR SOCIAL WORK

(P.U. 64 ; Mul. 81)

1. **Introduction**. Students can do a lot of social work in their holidays or when they are free.
2. Social work that students can do : (*a*) Teaching uneducated people in free time. (*b*) Helping labourers and workers in building or repairing roads. (*c*) Helping poor and old persons in buying things, bringing medicines or doctors to ill persons, etc. (*d*) Going to villages in the summer holidays to teach and train illiterate villagers,

3. The government can start different social work programmes for students.
4. **Conclusion**. Most students, being young and active, can do social work with effort.

Students can do a lot of social work in their free (leisure) time during their holidays. Instead of spending their time in wasteful activities like roaming the streets (moving around in the streets without aim) or watching TV films for long hours they can serve others in different ways.

Firstly, all our students can teach uneducated people in their free time (leisure). Lots of uneducated factory workers, labourers, private servants, etc. desire to learn to read and write English and Urdu. Teaching without any monetary return (or gain) is perhaps the highest form of social service.

Secondly, students can help labourers and workers in constructing roads or bridges, especially in the small towns and villages. When government departments cannot construct certain public roads or bridges, students can join hands with labourers in their construction. They can even work in their educational institutions to help maintain (keep in good shape) playgrounds and parks and buildings.

Thirdly, students can help poor, old and helpless people in buying them the things they need. They can take ill persons to hospitals or bring doctors to them. Thus they serve needy and suffering people who have none to look to for help.

Fourthly, students in their summer vacations can visit villages for a couple of days or weeks to teach illiterate villagers. They can stay with them in their huts or small houses by turn and can teach them in groups.

The government can start different social work programmes for students and have a special fund for this purpose. It can establish adult education centres, radio and TV repair workshops, training camps for villagers for the use of machinery on farms, etc. where students can work in free time.

Students are young and active. They can do social work with effort.

19. STUDENT UNREST
(OR) THE PROBLEMS OF OUR STUDENTS
(OR) WHY ARE STUDENTS DISSATISFIED ?
(OR) STUDENTS AND SOCIETY

1. **Introduction**—Student unrest is a common feature of different societies.
2. Student unrest is part of social unrest.
3. **Causes of Student Unrest :**

(*i*) Economic cause of student unrest—Poverty of most of our students.

(*ii*) Political cause of student unrest—students taking an active part in politics.

(*iii*) Bad social and economic conditions—a main cause of student unrest—unemployment, different evils in society. Dissatisfied teachers. Good teachers often leave the teaching profession which results in unrest among students.

(*iv*) Overcrowding in our educational institutions another cause of student unrest.

(*v*) Students do not have enough facilities of playing games or means of entertainment. Military training good for students.

4. Ways of removing student unrest.
5. **Conclusion**—We should remove the *causes* of student unrest.

Student unrest is a common feature of different societies today. In almost all democratic countries students show at times their unrest through strikes, processions and demands of different kinds.

Causes of Student Unrest :

We know well there is general unrest in most countries. Most people are unhappy and dissatisfied with their condition. This unrest has its effects on students.

Many students, especially in the developing countries like ours, are poor. Their parents cannot easily meet their expenses. When they cannot easily buy good clothes or books, they become di-satisfied. They also feel dissatisfied when they find some students, coming of rich families, enjoying all kinds of comforts.

Another great cause of unrest among students in their interest in active politics. Some of them become members of political parties and work for them in their educational institutions. Students favouring different political parties even openly clash and fight.

Bad social and economic conditions are very much responsible for student unrest. For example, large-scale unemployment sets students thinking that their studies and degrees may not very well help them in getting employed. There are many kinds of evils like fraud, falsehood, injustice, inequality, etc. These evils upset the students' minds. Many of our teachers do not get good salaries and do not enjoy a good social position. They become dissatisfied and cannot take much interest in their profession.

Most of our teachers have to teach large classes. They cannot pay attention to each student to remove his difficulties. The result is that students become dissatisfied and unhappy.

Harmful films, novels, magazines and pictures about crime and sex have disturbing effects on young minds. Foreign films and

publications about crimes like murder and robbery have contributed much to student unrest (have helped it to grow much). Films and TV programmes about the artificial or outward life of rich and showy people make us uneasy and restless.

Many students do not get chances to play games or to enjoy themselves in their free (leisure) time. This makes them dissatisfied.

Ways of Removing Student Unrest :

There should be quick economic and scientific development in the country This will increase (add to) the income of the people. They will be able to provide more educational and other facilities to their children.

Students should learn to live a life of simplicity and hardship. They should be told about their *national aims and purposes* and the ways of achieving them in all kinds of circumstances (conditions).

No political party or leader should encourage or urge students to take an active part in politics. Parents, teachers and other responsible people should advise students to stay away from politics.

The government and the people should work together to remove social evils of inequality, injustice, etc Social conditions should be improved. Students should be able to get employed after completing their education.

There should be many more educational institutions to avoid the overcrowding of students. Then there should be really able and efficient and well-paid teachers.

We should not import (bring into the country) harmful films and books having bad effects on character. Our films and television and radio programmes should aim at improving the character of the people.

There should be more and better playgrounds, parks, swimming pools, etc. for students. Military training in a regular way will make them disciplined.

Students will feel satisfied and happy if they become religious in the true sense. We should give proper religious education to all students.

We should remove the *causes* of student unrest. If this is not done, their unrest will go on increasing.

20. FASHIONS AMONG STUDENTS—FASHIONS

(Bwp. 81)

1. **Introduction**—Students are very fond of fashions.
2. Different popular fashions among male and female students,

3. How fashions begin.
4. Results or effects of fashions.
5. **Conclusion**—Students should try to be simple.

Students are generally fond of fashions. They often try to be as fashionable as possible.

There are different popular fashions among students. These fashions are mostly of clothes, shoes, hair and make-up. There are also the 'fashions' of walking, talking, laughing or behaving in definite ways. But all these fashions go on changing with time. Girls usually try to wear the most fashionable clothes. Sometimes they wear long shirts, sometimes short ones. Sometimes it is the fashion to wear "shalwars" and sometimes "saris". They wear tight or loose clothes according to (in a way that agrees with) the fashion. A number of girls have their hair cut or specially dressed in fashionable ways. Their ways of using powder, lipstick, etc. on the face also go on changing. Girls take great care over the fashions of colours of their clothes or shoes.

Boys also try to wear clothes according to the latest fashions. They wear tight or loose pants, shirts having collars and sleeves of one shape or the other, and specially sewn coats. They wear shoes with pointed or flat toes. They have their hair cut in the most fashionable ways. Those students who shave sometimes begin keeping moustaches (مونچھیں) in a fashionable way.

New fashions among students come into being for different reasons. *First* of all, rich and well-to-do students generally like to have changes in their fashions of the dress. Some of these students begin wearing clothes in new ways to become prominent (noticeable). Other students also begin copying their new fashions. *Second*, students seeing films often try to copy the fashions of actors. They may even try to copy their ways of talking, walking, etc. *Third*, students watching television may begin copying the fashions of those appearing on the screen. *Fourth*, students may begin copying the fashions of foreigners visiting their country. Mostly male students do this in our country. There may be other causes of new fashions. For example, tailors themselves may sometimes sew clothes in new ways and make some fashions popular.

No doubt fashions make life interesting for students. Fashions also make them active and smart. Students wearing fashionable clothes feel happy and satisfied. Different fashions cause variety in society.

Fashions also have some bad effects on students. A great many fashionable students are more interested in their fashions than in studies. They spend much of their money and time on getting new kinds of fashionable clothes or on wearing them.

Those parents who are not rich or well-to-do find it very difficult to provide new fashionable clothes to their children. If students are not so fond of fashions, they can save their parents much worry and trouble.

Fashions make many of our students showy. They feel proud of their fashionable clothes. They may begin hating those who are poor and cannot wear new and fine clothes.

In fact our students should be as simple as possible. They should try to attend *to their studies more*, and *to fashions less.* They should make the best use of their time and money to study good books and to become really able.

(C) SCIENCE, ITS USES AND PROGRESS

21. SCIENTIFIC PROGRESS

(OR) THE PLACE OF SCIENCE IN THE MODERN WORLD

(OR) SCIENCE IN THE SERVICE OF MANKIND

(OR) SCIENCE AND HUMAN WELFARE OR HUMAN HAPPINESS

(OR) SCIENCE AND SOCIETY

(OR) THE ROLE OF SCIENCE IN EVERYDAY LIFE

(OR) SCIENCE—ITS USES AND ABUSES

(OR) SCIENCE FRIEND OR FOE (ENEMY)

(P.U. 74, 81, 84)

1. **Introduction**—Our world is scientific.
2. *Good Uses of Science* :
   (*i*) Science and useful inventions.
   (*ii*) Science and medicine.
   (*iii*) Science and agriculture.
   (*iv*) Science and things of daily use.
   (*v*) Science and space travel.
3. *Bad Uses of Science* :
   (*i*) Science and the making of harmful drugs (دوائیں) and intoxicants (منشیات).
   (*ii*) Science and preparations for war.
4. Science teaches us to work without prejudice (تعصب کے بغیر).
5. **Conclusion**—We should make use of science only for the benefit of human beings.

Ours is a scientific world. We depend on (cannot do without) science in a great many ways. We know that science is necessary for the progress of any country.

Scientists have benefited man and society in every possible way. The motor-car, aeroplane, railway engine (locomotive), printing machine, tube-well engine and different kinds of machines used in factories producing things of daily use like match-boxes, cloth, paper,

etc. have been invented by scientists. The radio and television which are so useful for us are the result of scientific research and progress. The telephone, over which we can talk to others far away from us, is also the result of scientific effort. These and other useful scientific inventions, like the electronic computer that can work 500,000 times faster than any person, have made our life modern.

Scientists and doctors have invented and developed many new medicines after much scientific research and experimentation. These medicines can cure dangerous diseases like typhoid, cholera and tuberculosis (T.B.) There are injections which can speedily cure a number of diseases. Now human beings can live much longer than in olden times when so effective medicines were not available. There are also very fine medicines for animals and birds. It is because of science that we can have test-tube babies.

In the field of agriculture scientists, chemists and agricultural experts have made new uses of science for greater agricultural production. They have invented new machines in the form of tractors, threshing machines (for separating the grain from wheat, corn, etc.), tube-well engines, etc. It is possible to sow (بونا), grow and reap (cut down) the crops in a quick way with the help of these machines. Then there are different types of fertilizers (chemical plant food) and salts developed by scientists which increase (add to) the production of foodgrains a lot. Engineers have built big dams across rivers and changed their courses with the help of scientific principles.

We can get useful things like fountain-pens, sewing-needles, shaving blades, electric bulbs, etc. at ordinary prices because of scientific progress. It is possible to produce these things on a very large scale with machines developed by scientists and technical experts. More expensive things like refrigerators and air-conditioners for our comfort and pleasure are also the result of scientific progress.

Now space travel and visits to the moon are possible on account of the great scientific progress of the 20th century.

Scientists have also put science to destructive use. They have prepared harmful drugs (دوائیں) and intoxicants (نشہ آورچیزیں ، منشیات) and highly destructive weapons of war. Scientists and experts have invented and developed all kinds of small and big arms and weapons like the rifle, the machine gun, the tank, the missile (explosive weapon which flies under its own power), etc. They have perfected bomber and fighter planes, warships and submarines (آب دوز کشتیاں). They have made bombs giving out poisonous gases and setting huge areas on fire. Then they have made the atomic, hydrogen, cobalt and neutron bombs which can destroy whole cities, countries and civilization (تمدن).

Science teaches us to work without prejudice (تعصب کے بغیر) for anyone. Scientists everywhere use the same scientific formulas, laws and results. So they should not use science to prepare weapons which may destroy whole countries. We can observe social facts and problems in an impartial (fair) way like scientists and solve our problems and disputes according to (in a way that agrees with) good principles.

We should make use of science only for the benefit of human beings. Scientists should work for peaceful progress.

22. THE IMPORTANCE OF SCIENTIFIC EDUCATION (Mul. 82)

1. **Introduction**—Scientific education is necessary in the scientific world we live in.
2. Scientific education is necessary for industrial development.
3. Scientific education is necessary for agricultural development.
4. Scientific education is necessary for the maintenance of machines (for keeping them in good condition).
5. Scientific education is needed to maintain private and public health.
6. Scientific knowledge is essential for defence purposes.
7. **Conclusion**—The whole structure of our civilization rests on science.

Ours is a scientific world. We have made use of scientific principles in almost every field of our practical life. We have made life easy and comfortable by developing machines and instruments that provide us the maximum comfort in the home and outside. At the same time. we have created possibilities of destroying ourselves and our civilization by developing complex (sophisticated) weapons of war. For all the positive and negative uses of science that we have to make, we need scientific knowledge of the highest order.

Firstly, we need scientific education that can promote our industrial development in the best possible ways. Scientific education, in this sense, should be given on two levels—for the smooth running and maintenance (keeping in good condition) of the machines used in our factories and for their designing and production. No doubt our educational institutions provide the basic scientific education and introduce most of the mechanical and chemical processes of production. We should expand this education and include the latest and advanced production processes in our courses of study. More than this, we should have well-organized science academies where scientists can freely research to invent or design techniques and machines for greater production.

Secondly, we need to learn the latest methods of agricultural production. For this we should have theoretical and practical knowledge of the use of different methods of growing crops, protecting the

crops and plants from insects and using modern machines on the farms. We have special institutions like the Faisalabad Agriculture University where students research on ways of improving food production and developing new varieties of foodgrains and fruits.

Thirdly, scientific knowledge is essential to the maintenance of communications—railways, air and sea transport, radio, television and telephone. We need people having specialized knowledge and training to maintain the whole system of communications.

Fourthly, scientific education is needed to maintain private and public health. Continuous study and research in the advanced countries have resulted in the development of highly effective drugs and medicines that can cure most of our diseases. We too should have medical education of the highest order.

Scientific knowledge is needed even to maintain the health and condition of the animals and birds under our care. We should be in touch with the latest research in medical science to keep our farm animals and birds in good health.

Fifthly, scientific knowledge is essential to the preparation of weapons of war. To defend ourselves and to remain prepared against foreign attacks we need to have modern technology.

In fact the whole structure of our civilization rests on scientific knowledge. We should have scientific education on modern lines in our education system.

23. THE IMPORTANCE OF SCIENTIFIC RESEARCH (OR) RESEARCH AND SCIENTIFIC PROGRESS

1. **Introduction**—What is scientific research ?
2. Specialization and research.
3. Ways of doing modern scientific research possible.
4. Scientific research is the basis of all scientific progress. Its advantages.
5. Peaceful and destructive uses of atomic energy have been possible by scientific research.
6. **Conclusion**--We should do scientific research for peaceful purposes only.

Research means systematic (regular) or careful search for facts of knowledge or new facts in a subject. Research may be done ; (*i*) To increase (add to) one's knowledge in a particular subject after having studied its basic details. (*ii*) To discover new facts or invent something. Scientific research has these two aims in a very clear way.

Students of science start their research work after learning the basic details of their subjects. Thus, proper research work in the sciences is possible after B.Sc. or M.Sc. Some B.Sc. Students who are

very devoted to scientific work (who do this with effort of love) can get busy with research.

Scientific research is the highest form of scientific study. In it a student or scholar (person with great knowledge) of science concentrates on (gives particular attention to) a definite field or branch of a subject. He may come to specialize in this subject during his research. Specialization is in fact possible only after a great deal of research. We need specialists in different fields of science who may guide or teach others and make first-rate scientific work possible.

We should provide all kinds of research facilities to our science students and scholars We should have a large number of laboratories with enough (all the needed) modern scientific apparatus or equipment for experimentation and research. We should have big libraries at all educational centres with the latest books on scientific subjects. The government and society should encourage students or scientists doing or intending (planning) to do scientific research. They may be given scholarships or even salaries for useful research work.

In fact scientific research is the basis of all real scientific, industrial and agriculturl progress. Science students reading new book on their subjects and performing experiments in definite fields of study work for scientific progress. They can suggest and show the different scientific uses of the materials, minerals, metals, gases, oils, etc. present in the country. So they can suggest or invent news kinds of machines to be used in our factories or on our farms for greater production.

It has been possible to make peaceful uses of nuclear energy through scientific research. Scientists did a lot of research to know the ways of using atomic energy in atomic reactors to produce electricity, run ships on the sea, etc. But at first nuclear energy was put to destructive use after a great deal of scientific research.

It will be to the benefit of all the world if we do scientific research for peaceful, constructive purposes alone.

24. THE TRUE ROLE OF THE SCIENTIST (OR) WHAT THE SCIENTIST CAN DO FOR SOCIETY (OR) THE SCIENTIST AS A MORALIST

1. **Introduction**—The scientist is a member of society like others. But in his scientific work he is different from others.
2. The scientist should work for real scientific progress. His work should be constructive or positive.
3. The scientist should not work for destructive or harmful purposes. The scientists of different countries should agree to work for peaceful purposes alone.
5. **Conclusion**—The world has progressed so much because of the work of scientists. Let them work for greater progress.

The scientist is a member of society like other people. He has his feelings, desires and ideas like them. But in his scientific work he is much more objective (fair) and accurate than others. He reaches his scientific results on the basis of careful observation of facts. He verifies his results again and again through experimentation. He makes use of mathematics and instruments of observation, measurement and calculation.

The true scientist does his research and experimentation to discover *new* facts of science. He tries to make use of his knowledge for greater scientific progress.

The scientist should always work for *real* or *positive* scientific progress. It means that he should research and experiment for the good of others or society. He should try to develop theories and instruments which may in the end bring benefits to human beings. He should help in the making of *useful* and *not harmful* things. Thus he will be working for real scientific progress if he tries to discover or make new medicines for the cure of diseases. His work will be positive if he invents machines which may make the digging of wells and canals faster and easier.

The scientist should not make use of knowledge to the harm of others. In fact scientists in different countries should come to an agreement not to put science to destructive use. The governments should not force them to make destructive weapons. If different countries enter into no-war agreements on the basis of equality and justice, scientists will find it easy to work to the benefit of all.

Most of our modern comforts and facilities have been made possible by scientists. Let the scientists of the world work together for further progress. The United Nations Organization can make better efforts to bring different countries and their scientists together to work for peace and progress.

25. THE WORLD OF MACHINES
(OR) SCIENCE AND MACHINES (P.U., Mul. 81)

1. **Introduction.** Ours is rightly called the machine age (period of history) as everywhere and all the time we depend on machines.
2. Machines and industry.
3. Machines and agriculture.
4. Machines and transportation.
5. Machines and the home.
6. **Conclusion.** Machines are surely very important, but they cannot replace men.

Ours is rightly called the machine age as we are living in the world of machines. Everywhere and all the time we depend on

machines Most of the things of daily use like pencils, knives, watches, fans, shoes and cloth are the products of machines. We construct our houses, enjoy comfortable life at home and move around at ease with the help of machines. Machines are the result of man's effort to "produce more work with less energy".

Industrial progress depends on the use of new and more efficient machines that can produce more and better goods The ruling industrial powers, that is, Japan, East and West Germany, the U.S.A. and the rest have made use of modern technology to computerize (use computers in) the designing and production of machines in great demand like cars, TVs, refrigerators and various other electric instruments and devices. Our success as an industrial power will depend a great deal on the use of the latest electronic, laser and other technologies The whole defence industry producing war planes, submarines, light and heavy arms needs an intilligent use of the latest technologies.

The mechanization of (using machines in) agriculture is essential to a big increase (rise) in the production of foodgrains. We have begun using, on a vast scale, the tractor, mower (machine for cutting the crops), thresher (machine for beating the grain out of wheat, etc), tube-well engine and some other heavy machines. No doubt the use of machinery on farms makes farm labour surplus. This surplus labour can, however, be utilized in small-scale, cottage industries in the villages. There industries producing small tools, cloth, shoes, toys, biscuits, sweets and many other things of daily use can be set up and expanded. The tools and machines needed by them are cheap and readily available. All this means that farm mechanization and rural (village) industrial development go hand in hand.

The engines used in our cars, buses, railway engines (locomotives), aeroplanes and ships change (transform) energy into power. We are developing more efficient engines now to help us to move at hundreds of kilometres per hour on the groud and to fly at supersonic speeds (at speeds faster the speed of sound). Machines for our vehicles using nuclear energy in place of oil or gas might bring about a revolution in transportation.

Different kinds of machines have made our life at home highly comfortable. There are the gas and electric stove, the cooking-range, the juicer, the electric iron, the cooler and air-conditioner, the radio and TV, etc. that have made life really enjoyable.

Modern life will be impossible without the complex machines of our times. Just consider the car and the bus without which our daily movements will be restricted to short distances. Or imagine what the absence of the machines producing electricity (power generators) will mean. Or just suppose what will happen if our heavy chemical industry producing so many life-saving drugs were not there.

We have developed machines like the robot that "move and do

some of the work of a man". The robot is set to fix parts of machines under production, to operate and control production processes, to do odd jobs like cleaning the floors, etc. The computer can be programmed to plan and design buildings and cars, to calculate construction and operation costs, etc. However, with all the work performed by machines, they cannot entirely replace men. The human brain works independently and invents or designs various machines according to social needs.

26. THE USE OF THE ATOM—PEACEFUL AND DESTRUCTIVE
(OR) PEACEFUL (AND OTHER) USES OF ATOMIC ENERGY
(OR) ATOMIC ENERGY AND SCIENTIFIC PROGRESS

(P.U. 81)

1. **Introduction**—What is the atom and what is nuclear energy ?
2. Nuclear energy was first of all used for destructive purposes—development of the atomic, hydrogen bombs, etc.
3. Atomic energy has been and can be used for peaceful, constructive purposes. Examples : used in the production of electric power ; as fuel in ships, aeroplanes, etc. ; for boiling water, etc.
4. Countries should enter into agreements for using nuclear energy for peaceful purposes.
5. Nuclear energy societies for peaceful uses of nuclear energy.
6. **Conclusion**—We should make the best use of atomic energy.

The atom is the smallest particle of matter. It is made up of still smaller particles called electrons (negatively charged), protons (positively charged) and neutrons (with no charge). The main part of the atom lies at its centre and is called the nucleus. It consists of protons and neutrons *When the atom is broken up energy is produced.* This breaking up of the atom with the release of energy is called *nuclear fission. Atomic energy is the energy resulting from breaking up of the atom.*

Radio-active elements like uranium, having a large number of protons and giving out radiations, are commonly used for producing nuclear energy. The nuclei of these elements are bombarded with high speed particles resulting in atomic fission. Thus a small amount of radio-active substance is converted (changed) into a tremendous amount of nuclear energy.

Scientists first of all made use of atomic energy for destructive purposes. They developed the atomic bomb, and then the hydrogen and cobalt bombs, which can destroy whole cities and can kill millions of people. The explosions of these bombs result in radio-activity (*i.e.*, sending out rays in the form of electrically charged particles) which poisons the atmosphere over large areas. These bombs go on releasing highly dangerous radiations as chain reactions inside them between exploding nuclei and other atoms continue to take place.

Atomic or nuclear energy can be of great benefit if it is used only for peaceful purposes. Scientists have started using it for the benefit of society.

At present electrical power is produced from the atom in the advanced countries like the U.S.A., Russia and Britain. Other countries are also making efforts to produce electricity at cheap rates from atomic power plants. We need a number of such plants in the country to meet our growing energy needs. Small amounts of radio-active materials can be used in them to produce electricity on a very large scale.

Scientists are also trying to find ways of using atomic power as fuel for ships, aeroplanes, motor-cars, etc. They think that most of the oil and coal in the world may be finished in 100 years. In their place uranium and thorium can be used.

Atomic reactors for boiling water exist in several countries. Through them huge quantities of water can be boiled quickly and at low costs for industrial and other purposes.

The radiations given by atomic reactors are sometimes used for the treatment of diseases like cancer. These radiations are also used to kill dangerous germs and insects in foods and cultivated fields.

Countries should enter into agreements to use nuclear power *for peaceful purposes only.* The United Nations Organization can make greater efforts to make countries enter into such agreements.

There can be nuclear energy societies or organizations in different parts of the world. Nuclear scientists can become members of these societies to work together for peaceful uses of atomic energy.

We should make the best use of atomic energy for the benefit of all human beings.

27. SOME MODERN SCIENTIFIC INVENTIONS

(OR) SOME WONDERS OF MODERN SCIENCE (Bwp. 81)

1. **Introduction**—Science has made termendous (very great) progress —a great many scientific inventions.
2. The invention of the steam engine.
3. The invention of electric telegraph.
4. The invention of the internal combustion engine.
5. The invention of the radio.
6. The invention of television.
7. The invention of the computer.
8. The invention of the tractor.
9. Useful inventions in the field of medicine.

0. Dangerous and harmful inventions.

11. **Conclusion**—Scientists should make useful inventions for the real benefit of human beings.

Science has made tremendous progress during the last two hundred years. Scientists have invented and developed new machines, medicines, weapons, etc. which have made our life really modern.

A great invention of the 18th century was the *steam-engine* First of all it was used to keep water out of coal mines. Later it was used to drive vehicles and railway trains. It was also ısed in steamships on the sea. Travelling became quick and easy because of the use of the steam engine. Ships began crossing the seas in much less time than earlier. Trade on the seas increased (rose) very much. Travellers increased in number.

Another great invention of the 18th century is that of *electric telegraph.* It made possible the use of the telephone on a large scale. The telegraph system made it possible for people in different cities and countries to talk to each other. Newspapers found it easy to gets news from far-off places over the telephone for quick publication.

The *internal-combustion engine* was an invention of the 19th century. In this engine an explosive mixture (like that of petrol and mobil oil) is burnt within the engine. The engine thus produces a lot of force which can drive vehicles very smoothly and fast. This engine is used in motor-cars, buses, etc. It has made flying aeroplanes possible.

The *radio* is one of the greatest inventions of the modern age. It is the result of a successful use of electrical energy. In it wireless waves carry sound and speech from the broadcasting station to radio-sets. It has made possible for the people of one place to listen to radio stations of all the world. It has helped different countries and peoples in coming closer.

Television is now in common use. In it pictures along with sound are sent from one place to another through wireless or radio-waves. It is a good means (way) of entertainment and education. Now colour television is very much in use.

The *electronic computer* can do complex mathematical calculations in a fraction of a second. It can also gather and store information. It guides us in the designing and construction of buildings, flying of planes, space travel, etc. It helps us in the diagnosis (discovering the nature of) and treatment of diseases.

The *tractor* has brought about a complete change in the old methods of ploughing (حل چلانا) and cultivating (کاشت کرنا) the land. Vast areas of land can be ploughed with it in a short time. It has made mechanized farming possible.

There are a great many useful inventions in the field of medicne.

Now medicines like streptomycin can cure a number of diseases very quickly. "Quinine" is a chemical compound which is a cure for many kinds of fevers. Scientists and chemists have invented effective medicines for the cure of dangerous diseases like typhoid.

There are also many dangerous and harmful inventions. These include (have in them) harmful drugs and injections and weapons of war. Thus science has been used negatively.

Scientists should try to make useful inventions for the benefit of human beings. They should use their scientific knowledge for making inventions that can add to comforts and joys.

28. TELECOMMUNICATIONS (P.U. 81)

Telecommunications—the various methods of receiving or sending messages by telephone or telegraph, either by radio signals or wireless.

1. **Introduction**—Telecommunications in the mordern world.
2. Importance of the radio and TV.
3. Importance of communication satellites in telecommunications.
4. Importance of the telephone or telegraph.
5. **Conclusion**—We should have modern telecommunications for rapid economic and cultural development.

In the modern world the radio, TV, telephone and telegraph and communication satellites (telecommunications) are of the utmost importance. Without these our present modes (ways) of living, our business and industrial activities and progress as a whole will be hard to maintain (continue).

First of all, the radio and TV are essential (completely necessary) to the communication of news, information and ideas from one place to another. All the political, economic and social developments around the world are easily conveyed to us through these media. Governments depend on these to a great extent (in a big way) for the explanation and popularization of their internal and external policies. They try to influence and change public opinion in their countries and in other countries. TV and radio play a vital (of the greatest importance) role in the education and entertainment of the common people. Through drama, music, discussions, speeches and other literary and artistic programmes these media help in the development and refinement (purification and improvement) of public taste and habits. Through them business and industry introduce and describe their products to the listeners and viewers.

The use of communication satellites for connecting TV networks in one part of a country to those in another part or for connecting one country to another is on the increase. We can now easily view on our TVs programmes being telecast in far-off countries or continents,

The use of these satellites has made the speedy communication of news and information easy. Important events like test matches in one country can be viewed in another country without any loss of time.

We cannot do without the telephone in our private life and public life of business, industry, offices, etc. Over the telephone we can talk to people far away from us any time we like. Business matters are discussed and decided about on the telephone. Overseas telephone calls are common now. Direct dialling between cities and countries is also common. Three developments in telephone use are more meaningful. *Firstly*, for the quick communication of industrial, business or medical data to the computer the telephone is being used. The computer, located miles away, can readily calculate the results of the data and send them back. *Secondly*, picturephone calls will let us hear the voice of the speaker as well as *see* him speaking. *Thirdly*, the use of the laser beam in the telephone will mean the use of light to communicate words or messages through it. Thus light will be used to convey pictures and messages.

We should have modern telecommunications for rapid economic and cultural progress. We should be in touch with all the developments in telecommunications in the advanced countries.

29. SCIENCE AND WAR
(OR) SHOULD SCIENCE BE USED FOR DESTRUCTIVE PURPOSES?

1. **Introduction**—Scientists have made war highly destructive.
2. Scientific inventions for use in war.
3. Scientists have made a very bad and objectionable use of science. Weapons developed to be used on land, at sea and in the air.
4. Reasons for which scientists have developed new and destructive weapons.
5. Sometimes scientists develop *new scientific theories or formulas* for the sake of scientific progress. Other scientists develop new weapons with their help.
6. **Conclusion**—Science should be used for peaceful purposes only.

Scientists in the 20th century have made war very much destructive. It is because of scientific research and progress that different countries have light and heavy weapons of war.

In fact ordinary materials used in war like gunpowder and gunshots are the result of scientific effort. Chinese scientists in olden times developed gunpowder. Shots of different kinds of guns were later developed by European scientists. Scientists invented and developed ordinary guns at first, and then rifles, heavy guns, machine guns, etc. So, as time passed, scientists and technical experts went on making or developing new kinds of weapons of greater destructive power.

Now in our age we have the most destructive weapons of war. The most advanced countries possess weapons which can cause large-scale destruction of life and property. They possess weapons like heavy guns, poisonous bombs, atomic or nuclear bombs, missiles which can carry these bombs to the most far off places killing hundreds in a few seconds.

Scientists and technical experts have put science to a highly objectionable use. They have developed weapons to be used on land, at sea and in the air. For example, they have developed tanks and armoured cars and their weapons for use on land, huge warships and submarines with weapons to be used at sea and bombers and jet-fighters for air warfare.

Scientists have developed new weapons for a number of reasons. *First* of all, many scientists have been acting on the orders of the governments or rulers of their countries. They were in government service or took money or funds from the government. They had to use their scientific knowledge for the development of new weapons according to the wishes of their governments. *Secondly*, scientists, like other citizens, are patriots (lovers of their countries). They want to make their countries or nations as strong as they can. German, Russian, American and Chinese scientists have invented or developed new weapons mostly for partriotic reasons. *Thirdly*, some scientists want to become famous for their new inventions to be used in war.

Scientists at times develop new theories or formulas of science just for the sake of scientific progress or for purposes of research. Later, these theories or formulas are used by other scientists for destructive purposes. Thus Einstein's theory on the conversion (change) of mass into energy was later used by scientists in the development of the atomic bomb.

Science should be used for peaceful purposes alone. All countries should agree not to make use of the ability of their scientists for destructive purposes. They should decide to use it for the good of human beings. World bodies like the United Nations Organization should try to make it compulsory for its members to use science for peaceful purposes.

30. SPACE TRAVEL OR EXPLORATION (OR) MAN'S JOURNEY TO THE MOON

1. **Introduction**—Space travel or journey to the moon is no more a dream.
2. Russia and America have made space travel possible.
3. How spaceships travel through space.
4. Great difficulties and dangers faced by spacemen or astronauts during space travel.
5. Contact between spacemen in spaceships and experts in control stations on earth (through wireless).

6. Benefits of space travel.
7. **Conclusion**—Space travel should be for peaceful purposes alone.

Space travel or journey to the moon is no more a dream. It is possible for man to travel into outer space in a spaceship over thousands of miles.

Space travel became possible when the Russians statrted sending artificial satellites into outer space in 1957. These satellities travelled around the earth hundreds of miles above it. Afterwards the Americans also sent their satellites into outer space moving around the earth.

In 19·1 a Russian travelled in his spaceship around the earth many miles above it. Another Russian also travelled through space in a successful way. But the Americans succeeded in reaching the moon first in 1969, and several times afterwards.

A spaceship is attached to a multi-stage rocket This rocket is fired into outer space at a very high speed (more than 17,000 miles per hour). Its speed goes on increasing (increases to more than 24,000 miles per hour). A point reaches when the earth's gravitational pull cannot affect it Then the spaceship begins its smooth journey towards the moon. Its powerful rocket fires it on its course to the moon. The speed of the spaceship becomes less. But it begins increasing as the gravitational pull of the moon affects it. Then the spacehip or its part (called Lunar Module by the Americans) is ready for landing on the moon The spaceship gets out of the gravitational pull of the moon and travels towards the earth on its return journey. It falls into the sea on its return to the earth Ships standing ready take spacemen and their things out of the spaceship.

Spacemen or astronauts have to face great difficulties and dangers during space travel. For example, they have to breathe oxygen as there is no air in outer space. They have to face the problem of weightlessness when they are out of the gravitational pull of the earth. They are trained well to face it. Highly dangerous rays like "cosmic rays" and "solar rays" all the time attack the spaceship These rays can badly affect the nerves and bodies of spacemen The surface of the spaceship is specially designed to protect the spacemen from their effects. There is the great danger all the time that the spaceship may get off its path.

Spacemen go on talking to control stations on earth (on wireless) during space travel Experts in these control stations advise the spacemen about their direction in space, speed of their ship, etc. If the experts find that the spaceship has developed some trouble they can advise spacemen to return to earth.

Space travel is of great benefit. It has made visits to the moon possible. It may make it possible for men to travel to other planets like Mars. Spacemen collect a lot of useful information about space while travelling through it. They have special instruments in their

spaceship to record facts about the different kinds of rays or radiations, electric charges, etc. present in space. These instruments also give useful information about the atmospheric pressure, pressure of the magnetic field of the earth, etc. when the spaceship is closer to the earth.

Spacemen visting the moon have brought back its clear photographs, samples of its dust, rocks, etc. Now, with their help, it is possible to know about the history of the moon and the presence of minerals there. Spacemen have also fixed instruments on the moon which send useful information about it and the sun to the earth. Now artficial satellites are in use to show television programmes of one country in other countries.

Space travel should be for peaceful purposes alone. Spaceships or artificial satellites should never be equipped with weapons of war. The big powers and other countries should work together in the field of space travel for the benefit of mankind.

31. THE UNIVERSE (P.U. 77)

1. **Introduction**. What is the universe ?
2. How the universe came into being different theories.
3. No life has been discovered in the universe until now.
4. Possibilities of the universe for us.
5. **Conclusion**. All countries should co-operate for vaster, deeper exploration of the universe.

The universe is 'everything that exists'. For space scientists it is 'matter on its largest scale, collection of galaxies (large groups of stars), each galaxy containing millions upon millions of stars' The universe is so vast that its dimensions cannot be calculated exactly. Its distances are beyond the imagination (thinking) of man.

Our galaxy contains about 100 billion stars. The sun is one of them.

There are dust and gas clouds in the central plane of our galaxy. These do not let us observe well what lies beyond it.

Religion tells us God created the universe, but not exactly when and how. The ancient (قدیم) Greeks thousands of years ago, had their own explanations of the creation of the universe.

One group of modern scientists says billions of years ago the universe consisted of (was made up of) a highly condensed atom. Another group of scientists says the universe did not have any beginning. The continuous creation of hydrogen atoms throughout space caused the universe to have the present shape. These scientists say that new galaxies come into being and replace the old ones.

In the 1960s a new kind of heavenly body, the quasar, was discovered. This gives 30 to 100 times as much light as a star.

Other heavenly bodies, black holes, are said to be exceptionally (unusually) heavy for their size. They absorb light so much that it is not easy to observe them.

So far (until now) man has been unsuccessful to find life in the universe. The spaceships sent to Mars in 1977 have not found signs of life there. All this has two meanings for us. Life is of no value as only the earth (a tiny fraction of the universe) has it. Or human beings can go to different parts of the universe, make use of the resourses and, if possible, settle there.

A Soviet scientist has predicted that within 250 years it will be possible to have a vast artificial atmosphere (biosphere) in outer space. Billions of people may be able to live in space colonies there. This system of space colonies can have a total surface area thousands of times greater that of the earth. There huge amounts of solar energy (energy of the sun) can be utilized.

World population, especially of the developing countries, is increasing fast. It is considered that food and important minerals, oil and natural gas may be in short supply before long. There may not be enough living space for all the human beings on an already over-crowded earth. In such a situation, outer space can opcn up possibilities of a new life for man.

There are possibilities of preparing special drugs, alloys and materials for scientific work in outer space. Condition: cf weightlessness and complete vacuum are favourable to special scientific experimentation. The existence of X-rays and other rays will be further helpful.

Our journeys into outer space through artificial satellites and spaceships have made it possible to explore well the natural resources of the earth. Further, journeys into the universe will help us to know what we can find on other planets besides the moon.

It is time the big powers and other countries stopped quarrelling for the sake of a vaster, deeper exploration of the universe. The universe might have answers to most of our economic, and ultimately (in the end), our social problems, if only we co-operate and work jointly.

32. THE SCIENTIST'S DREAM WORLD OF THE FUTURE (OR) THE WORLD IN THE 21ST CENTURY (OR) SCIENTIFIC PROGRESS AND THE FUTURE OF OUR WORLD (OR) WHERE IS SCIENTIFIC PROGRESS GOING TO LEAD US?

1. **Introduction**—We cannot say exactly what the world would be like in the next century or in the distant future.
2. There will be machines doing more work than our machines and producing more goods of daily use.

3. Farming will be almost completely mechanized in most countries. Much increase in food production.
4. Foods in the form of pills wili be available.
5. Underground cities in the 21st century for the growing populations. Housing colonies on other planets and in the outer space.
6. Travelling will be much faster and easier than at present.
7. Atomic and solar (the sun's) energy will be in use in place of oil, coal, gas, etc.
8. Visits to other planets will be quite common.
9. All diseases will be easily cured.
10. **Conclusion**—We should learn to live in peace to make the above scientific progress possible.

It cannot be said exactly what the world would be like in the 21st century. But we may have some thoughts on it.

The world in the next century will be much more advanced than ours. Machines will be more perfect performing work many times more than our machines. As a result, the production of things of daily use like pens, watches, radios, TVs, calculators, etc. will increase (rise) tremedously. People will be able to buy them at cheap rates. As machines will be more automatic and faster in operation factory workers will work less and have more holidays and free time. More efficient machines will, at the same time, create problems of unemployment.

Farming will be almost completely mechanized in most countries. More efficient farm machines like tractors, threshers (machines separting the grain from wheat, corn, etc.) and harvesters and new machines not available now will be in common use. New kinds of fertilizers (chemical substances for growing crops better) and salts and insecticides (chemical substances for killing insects) will make the farms highly productive. There will be food surpluses in several parts of the world.

There is also the possibility of developing foods in the form of pills. One pill may be enough for a day's meals for a person. These pills will solve the food problems in the countries where there is serious food shortage.

In some countries, the cities and villages on the surface of the earth may not be enough for the increased populations. So engineers will make it possible to have underground cities. These cities will get air from the earth's atmosphere or scientists will set up chemical plants producing oxygen or air all the time.

Scientists will succeed in setting up housing colonies on other planets like the moon, Mars, Venus or Jupiter. They will find ways of producing oxygen and food for human life to continue there. Then they will have huge space stations with thousands of houses in each. These stations will hang in outer space or will be moving round the earth.

Travelling will be extremely fast and easy in the next century. Supersonic (faster than the speed of sound) and double-decker

aeroplanes will be in common use. It will be a matter of minutes to reach a place thousands of miles away Railway trains may have speeds of hundreds of miles per hour. Flying cars may also be in use for travelling over shorter distances. Nuclear powered ships at sea will be moving at much faster speeds.

It may be possible in the next century to use *atomic* and *solar energy* in place of oil, coal, gas, etc. on a very large scale. Electricity for the use of the public or for industrial use will be produced at all places with atomic energy at extremely low costs. Aeroplanes, cars, railway trains and ships will be run on atomic energy.

Travelling to the moon or to other planets like Mars, Jupiter, Venus, etc. may become quite common in the next century. Common people may often be visiting other planets in spaceships. Space accidents may also be happening. It may also be possible to establish housing colonies on the moon or other planets.

New n edi:ines to cure all kinds of dangerous diseases in a quick way may be in ented. Some diseases like blood pressure and cancer which are at present quite incurable will be easily curable. This will bring down the death-rate. Human beings will be able to live much longer. Then new kinds of sugrical operations may make it posssible to correct all kinds of defects of the body.

Computers will be in more common use doing much of the thinking and planning that businessmen, architects, engineers, doctors and technicians have to do.. As 'thinking machines'' computers will be working in place of human brains in many ways.

Yet all the above scientific progress is possible if all countries learn to live in peace. They should use science for peaceful purposes and for the progress of mankind.

(D) WAR, PEACE & THE UNO

33. WAR OR PEACE : WHICH IS BETTER (OR) WAR IS A NECESSARY EVIL

1. **Introduction**—War has been there for thousands of years.
2. Causes of wars :
   (*i*) For the sake of "expansion" of territory.
   (*ii*) To get back countries from foreign rulers or invaders (attackers).
   (*iii*) Religious causes.
   (*iv*) Border disputes as causes.
   (*v*) Other causes such as competition between countries to get control of foreign markets, etc.
3. Countries can agree to get their disputes settled by the UNO (United Nations Organization) in peaceful ways.
4. The UNO should be made the most powerful body in the world

to be able to stop one country from attacking another, to make countries obey its decisons.

5. Peace is better than war. Smaller countries, like the big powers, should settle their dispute in peaceful ways.

War and fighting started when human being started living in tribes thousands of years ago. As human beings had better societies, they improved their methods of fighting.

Countries or nations begin a war for a number of reasons. *First* of all, two or more countries or nations may fight a war for "expansion" of territory. This is called an "expansionist war". One country makes some claims on the territory of another. It increases its military power. Then it attacks the other country. Germany started the war against Poland in 1939 just for this reason. This war developed into the Second World War. Sometimes an expansionist war is fought by one country just as an excuse to help the people of another country. So India started its expansionist war against East Pakistan in 1971.

Secondly, wars are fought by nations to get back their countries from foreign rulers or invaders. Such wars are fought for the sake of national independence. These are rightly called national wars of liberation (freedom). They are the result of natioaal liberation movements. Thus, the Muslims in India fought the war of Independence against the English in 1857 The Chinese people fought a war of liberation against foreign armies and their agents in China before becoming independent in 1949. The Vietnamese people fought a war of liberation against foreign armies for several years.

Thirdly, wars may be fought for religious reasons. Such wars were very common in olden times. For example, many religious wars were fought between Christians and Muslims hundreds of years ago in Asia and Europe The wars between the Arabs and Jews in the Middle East have taken place mostly for religious reasons.

Wars may also be the result of border disputes between countries. Countries fail to adjust their borders through discussions and may go to war. Thus China and India had fought a war. Iran and Iraq started fighting for this reason. There may be other causes of wars such as competition between two or more countries to win control over important parts of the seas or to capture foreign markets for the export of goods.

War may not be the only way of settling disputes between countries or nations. If all countries agree to accept the decisions of the United Nations Organizations (UNO) in their disputes war can be put an end to (or can be avoided). But for this all countries should be given equal importance in the UNO. The big powers should not have the right of rejecting its decisions. They should not be in possession of the highly destructive weapons. All these weapons should

either be destroyed by mutual agreement or should be put under the control of the UNO.

Peace is generally better than war. Wars fought by some powerful countries to dominate or overpower weaker nations should be condemned. Only those wars can be justified (or considered right) which are defensive or which are fought against foreign armies occupying a country.

The big powers like America, Russia and China have started settling their disputes through discussions and conferences. The weaker countries should also decide to settle their differences in peaceful ways.

To avoid war in a complete way all countries or nations should begin acting on the principles of justice and equality.

34. COMPULSORY MILITARY TRAINING (OR) NATIONAL SERVICE

1. **Introduction**—Compulsory military training or national service becomes necessary in times of emergency.
2. Compulsory military training is often given to healthy and sensible persons between definite ages.
3. Arrangements for military training under our new education system.
4. There can be military centres in villages, towns and cities for the military training of farmers, labourers and workers of different kinds.
5. Education is necessary for good military training.
6. Benefits of military training.

Compulsory military training or national service often becomes necessary in times of emergency. Compulsory military training is given to healthy boys or men between definite ages.

When there is a war or a great danger of war the government can order able-bodied men to obtain military training. These men get away from their regular work or activity for a few weeks or months to have military training. Their courses of training can be repeated from time to time. All of them are in the national service of their country.

There can be proper arrangements for military training in our educational institutions. The students, both male and female, can be trained in the use of small arms. Those who are fit enough to join the army can be given a chance. The NCC in our colleges has done quite well.

Military centres in villages, towns and cities can give military training to farmers, labourers and workers of different kinds. First of all, a proper selection of healthy and sensible men should be made.

Then these selected men may be given the training at military centres for definite periods. Those able to read and write can be trained in the use of heavy or complicated (complex) weapons.

For proper military training, we should educate as many people as possible. Most of our young men in villages and many in cities are uneducated. They cannot easily understand the art of fighting and the use of modern weapons during their military training. So, universal (for all) and adult (for the grown-ups) education should be introduced side by side.

Compulsory military training or national service is very important and useful for a poor or developing country like ours Such a country cannot afford (cannot have the means) to keep a huge, regular army during times of peace. Civilians getting compulsory military training can become a reserve military force for the country.

Compulsory military training gives a chance to civilians to fight against the enemy within (inside) the country. Those trained thus can fight against and kill the enemy's soldiers dropped by its war planes (called paratroopers). They can kill the enemy's agents or spies (secret agents). They can fire anti-aircraft guns at the enemy's planes. They can defend bridges, roads, railway stations, airports or other important central places against sudden attacks of the enemy.

Military training of the people on a large scale will make them disciplined. It will make them active and quick in the defence of their country. It will increase (promote) their love for their nation and country. Those who are unemployed may be paid some regular allowances or stipends during their training and after it. Some of them may find it possible to join the army as regular soldiers.

35. THE UNITED NATIONS ORGANIZATION
(OR) HOW TO MAKE THE UNO REALLY USEFUL OR EFFECTIVE
(OR) IS THE UNO A FAILURE ? OR A SUCCESS ?

(P.U. 82)

1. **Introduction**—The United Nations Organization was formed after the Second World War in 1945.
2. The two main aims of the UNO—to prevent war (stop from taking place) and to improve (to better) the condition of human beings all over the world.
3. The two main parts of the UNO—the General Assembly and the Security Council.
4. The help that the UNO gives to the member countries to solve their social, educational, scientific and other problems through special agencies.
5. General failure of the UNO to prevent wars—Reasons for this.
6. Yet the UNO can at least discuss wars and pass resolutions (making decision by group vote) on them.

7. How to make the UNO really powerful.
8. **Conclusion**--Let all countries decide to work for justice and equality in the UNO.

The United Nations Organization (UNO) came into existence (came into being or was born) in 1945. It was soon after the Second World War that different nations formed it for the good of the world.

The UNO was organized to prevent war in the world and to improve the condition of all human beings. We have to see how far the UNO has succeeded in achieving these two aims.

The UNO consists of (is made up of) two main parts. These are the General Assembly and the Security Council. Every member nation of the UNO sends five representattves to the General Assembly. The General Assembly discusses and considers problems of war, disputes between countries, ways of helping backward or developing countries, etc. It passes resolutlons and makes decisions after a great deal of discussion. But it does not have the power to implement them (put them into practice).

The Security Council consists of fifteen members. Five members are permanent (for all time). These are the most powerful countries of the world, that is, the U.S.A., Russia, the People s Republic of China, France and Britain. The Security Council discusses urgent problems of war or serious political disputes. It passes resolutions on these problems. It has the power to implement them (or to carry them out). But each of its permanent members has the right of rejecting or of "vetoing" its decisions.

The UNO has very well helped its member countries in solving their social, educational, scientific and other problems. The UNO works through its own and other special agencies for the good of the world. For example, it assists the International Labour Organization (ILO) to solve the problems of labourers and working people all over the world. The UNO assists and guides the World Health Organization (WHO) in its work on health aud the removal of diseases. The UNO provides food, medicines and other things ot daily use to the children of the developing countries through its Children's Fund. It assists the International Bank to advance loans to these countries. Pakistan has taken a number of loans from it for its development programmes. The UNO provides books, radio and television sets, films, etc. for educational purposes to poorer countries. It does it through its special branch called the UNESCO (the United Nations Educational Scientific and Cultural Organization). It arranges exchanges of students and teachers between countries, free study tours, etc. It arranges special courses of study for scientific, industrial and agricultural workers.

The UNO has not very much succeeded in preventing wars. Regular wars have taken place between India and Pakistan, between

Israel and the Arab countries, etc. Only on some occasions has the UNO succeeded in stopping or preventing a war. Thus it helped in bringing the Korean war to an end. It prevented a war between Russia the USA over the problem of Cuba many years ago. It couldn't stop and Iran and Iraq from fighting.

In general the UNO has failed to prevent or stop wars. The UNO General Assembly, where most of the countries are represented, is quite powerless. Its decisions cannot be implemented by force. It can only make suggestions or pass resolutions by votes of the majority of its members. Through these resolutions it *asks* a member country to do or not to do something. The Security Council is *not free* to act. Any of its five permanent members can reject or "veto" its resolutions, which otherwise (in other cases) can be carried out by force. The result is that a country can easily start and continue a war against another country *with the support* of a permanent member of the Security Council.

In case of an attack or aggression (attacking action) by one country against another, the General Assembly and the Security Council can at least discuss it well. Through its resolutions on it the General Assembly can *show* what world public opinion wants in the matter.

The UNO is quite a useful world organization. It is not as powerful and effective as it should be. Let the five big powers (the five permanent members of the Security Council) agree to make it really powerful. Let all countries decide to work for justice and equality in the UNO.

(E) ECONOMIC, POLITICAL AND PHILOSOPHIC TOPICS

36. FAMILY PLANNING (خاندانی منصوبہ بندی)
(OR) THE ADVANTAGES AND DISADVANTAGES OF A LARGE FAMILY

1. **Introduction**—Family planning is very important in the 20th century when population is increasing (rising) fast.
2. Meaning of family planning.
3. Some advantages of a large family.
4. Most families in our country have small incomes and small houses —So the need for family planning.
5. Ways of introducing family planning in the country—the work of the Social Welfare Department, family planning through late marriages, providing facilities of enjoyment to the people in the form of parks, clubs, etc., improving the living standards of the people, educating all our people well.
6. **Conclusion**—Family planning is necessary for the developing countries like ours.

The world population is expanding by about 80 million a year.

Different countries are trying to control the great rise (increase) in population through family planning.

"Family planniug" means controlling the size of the family. It aims at having a family in which the number of its members suits well its income or resources. It also aims at having a family in which its members can easily live in its house or rooms.

A large family can live in comfort if it has a high income and a big house. It has some advantages. Its members can do a lot of work together. They can divide the work of the house between themselves and do it easily. They can take good care of (look after well) their house. They need not keep servants.

The members, of a large family can work in one or more professions and earn well. They can work together in a business and expand it. For example, the members of the family can set up a factory together and manage and run it to their mutual benefit. In villages a large family finds it easy to work on its farms, to cultivate them and to cut crops and sell foodgrains in markets. Its members can also work in their own small (cottage) industries like those of weaving cloth or spinning cotton.

The members of a large family can play different games together and pass time happily. Then they can have discussions and talks on different matters of life and take each other's advice.

Most of the families in our country have low incomes and small houses to live in. In villages ordinary field workers live with their families in small huts or cottages. In cities labourers, workers in offices, banks, etc. also live in small houses. All such workers in villages and cities are in fact more than 90 per cent of our population. They often have many children whose expenses they cannot meet (bear) easily. They stand in great need of family planning.

The Social Welfare Department of the government gives useful advice to different kinds of people about the size of their families. It tells them about the advantages of a small family through posters, films, radio and television programmes, etc. It advises them about the ways of controlling the births of children. The workers of this department should visit people in their houses and advise them about the advantages of family planning.

The birth-rate can be reduced through late marriages. The Social Welfare Department should tell the people about the great need for marriages above a certain age In villages people often marry at very young ages, and as a result have several children within a few years of their marriage.

The people should be advised to have small families They should be educated about the ways of limiting the size of their families. The Family Planning Department can supply proper medicines to married people for checking births.

We should have more parks, clubs and other places of recreation (amusement) for the common people. The people will like to pass more of their time there instead of in their homes.

We should improve (make better) the living standards of the people. We should provide better jobs with good salaries to them. As they earn more money, they will have more activities and enjoyments. For all this quick economic development of the country is necessary.

We should educate all our people in all possible ways. Educated people can easily understand the benefits of family planning and the ways of practising it.

Family planning is quite necessary for the developing countries like ours. We should take proper steps to check the tremendous (very great) growth in our population to become a really prosperous (wealthy) and happy nation.

37. UNEMPLOYMENT
(OR) UNEMPLOYMENT AND WAYS OF REMOVING IT

1. **Introduction**—Unemployment has become a serious problem.
2. Unemployment in different professions.
3. Causes of unemploymenı.
4. Results of unemployment.
5. Ways of reducing unemployment.
6. **Conclusion**—We shouldn't have rising unemployment.

Unemployment in our country and in many others has become a serious problem. The number of educated as well as uneducatd unemployed people is increasing (rising) every year.

There is increasing unemployment in most professions. Thousands holding the B.A. and M.A. degrees are idle. They cannot even get the jobs of clerks and ordinary office workers. Thousands having the B.Sc. and M.Sc. degress cannot get employed in research laboratories, centres of scientific work, factories. etc. If some of them desire to become scientists, they cannot easily do so They cannot often get the jobs of teachers in schools, colleges or univerities for as long as a year or two. Even doctors and technically qualified people find it difficult to get suitable jobs at their will.

There are many thousands of unemployed labourers and farm-workes in villages, skilled works in cities, etc. These persons do manual work (work with the hands), generally on the basis of daily wages. They are often unemployed for days and weeks together.

The causes of this large-scale unemployment are many. First of all, the population of our country and that of some other developing countries is increasing fast. Our population is increasing by a few

lakh every year. It become difficult to provide jobs to all the additional people.

One reason of unemployment among educated people is their search for work of their choice. More and more people are getting highly educated. When young men and women complete their education they want jobs of their liking. For example, many M.A.s want to become high government servants. They take examinations to join government service, wait for their results and sit idle. They do not like to join other professions. Even if they join certain professions like teaching they cannot work properly and leave them after some time. Many M.Sc.s do not like to work in laboratories as ordinary science workers. They want to have highly-paid jobs of scientists or experts in factories or manufacturing centres.

Because of slow industrial development there are not very many large factories and industrial centres in the country. Some essential (basic) industries like the steel industry have not been properly established. Then we do not have enough centres and laboratories for large-scale scientific work. So our students cannot get enough jobs in industry or scientific centres after completing their scientific and technical education.

Students of the arts (or the social sciences) cannot get enough jobs in private companies, government offices, etc. because of slow progress. Without quick enconomic, scientific and social progress there cannot be very many companies, firms and offices.

Many villagers come to cities in search of work in factories. When tractors or machines are used on farms, many villagers become unemployed. Quite a few villagers are under-employed. That is, they do not have as much work to do as they can. When a large number of these villagers come to cities, they make the problem of unemployment more serious.

Unemployment has very harmful results. Unemployed people are clearly dissatisfied (or unhappy) with life. They cannot do anything useful for their families or for their country. They cannot earn any money to satisfy their needs and those of their families. They cannot enjoy the pleasures of life.

Large-scale unemployment has very bad effects upon the production of the country. Unemployed people do not take part in industrial or agricultural production. So the country suffers as a whole.

The people should co-operate (work together) with the government in its efforts to reduce unemployment. Unemployed people should be ready to do all kinds of work. Those students who do not get proper jobs after their studies are over should be ready to do manual work in factories or on farms.

Industrialists should expand their factories or set up new ones to

provide work to a greater number of people. Landlords should cultivate more of their lands to provide work to unemployed labourers and farmers.

No doubt we can't have zero unemployment anywhere. But we shouldn't have *rising* unemployment or *high levels* of it.

38. THE PLACE OF WOMEN IN OUR SOCIETY (OR) THE EMANCIPATION OF WOMEN

1. **Introduction**—Women in society are as important as men.
2. What is the position of women in our society ?—in villages and in cities.
3. What is the position of women in some other countries or societies ?
4. We should give enough chances to our women to work in different fields of life and to make progress. They should have a better and really respectable status in society.
5. The role of our women in the development (progress) of the country in different fields.
6. But women should never forget their basic duties towards their homes.
7. **Conclusion**—We should give the right place to our women in society.

Women in society are as important as men. In fact both men and women make it possible for society to exist and to make progress.

The position of women in our society is, on the whole, not very satisfactory. Most of our women living in villages are uneducated like village men. They do not enjoy many of the rights which men enjoy in village society. Very few women enjoy independent positions as owners of land or property. They depend on (cannot do without) their husbands or other men looking after (taking care of) their families Women in villages cannot often marry as they like. They do not have much control over their affairs.

Married women mostly depend on their husbands in all important matters of life. If they try to have their will, their husbands generally oppose them and there are quarrels and disputes. These disputes sometimes result in divorce (breaking up of a marriage).

In the advanced countries like Japan, France, Britian and America women enjoy a respectable position. They are treated as equal with men in almost every field of life. They can freely get educated like men. In villages there women own and control their properties and lands without much interference (مداخلت) of their husbands or male members of their families. They work in the fields like men and enjoy quite independent positions. In the cities women can work in

most professions side by side with men. They can have their will in some important matters of life like buying or selling houses, deciding about the careers of their children, etc.

We should give enough chances to our women to work in different fields of life for quick development of the country. Village women should find it easy to work on village farms with men. Chances should be given to village women to come to cities to study or to learn practical skills of doing agricultural or industrial work. They should be free to marry as they like. In the cities we should give more independence to the poor women who depend on men in all matters. It should not be possible for husbands or other men to trouble or treat women cruelly in any way.

There should be more scope for our women to work in some professions like teaching, social welfare and medicine. Here women can work in as good a way as men. Some special professions for women like nursing can be reformed a great deal. Women joining them should be given better status and salaries.

Yet it is necessary for our women to take special care of their homes, husbands and children. The first duty of every woman is to look after her house. If she has free time after doing her necessary household work, she can work to earn money.

We should give the right place to our women in society. Only then can we make proper progress as a nation.

39. COUNTRY (VILLAGE) LIFE (as compared with CITY LIFE)

1. **Introduction** - Both country (village) and city life have their pleasures and problems for us.
2. A brief description of village life—some main activities of villagers.
3. A brief description of city life—some main activities of city people.
4. Advantages and disadvantages of living in villages and in cities.
5. **Conclusion**—We should provide most of the modern facilities of cities in villages.

Both city and village life have their pleasures and troubles for us. We have a great many comforts in cities which we do not have in villages. We can have many pleasures in villages which we cannot get in cities.

Most of the people in a village have to work very hard. They get up early in the morning and remain busy for the greater part of the day. Men work in the fields, look after their animals, take the produce of their lands to markets or cities, etc. In the evening young village men play games like "kabaddi", volleyball and football.

Most village women are hardworking. They get up early in the morning, cook food, wash clothes, look after their children and clear their huts or houses. At times village women also work with men in the fields, for example, while reaping (cutting) the crops.

Most of our villages do not have good schools. Children often get religious and basic education in mosques or small primary schools. Many children remain idle or work with their parents in the fields or homes.

In cities uneducated people work hard to earn their living. They work as labourers in factories or in the construction of new buildings, as servants in shops, hotels. etc. Most educated people work in offices, banks, business organizations, educational institutions etc. There they work in different capacities during fixed hours. They get monthly salaries. Rich businessmen and industrialists and landlords enjoy most of the facilities of city life.

There are often a number of good educational institutions in a city. Thousands of children, boys and girls, study there. But the poorer children cannot get good education easily.

There are many advantages of living in a village. *First* of all, village people can get cheap, fresh and pure food easily. *Secondly*, villagers live in the open and fresh air. *Thirdly*, villagers have to work hard in the fields and at other places. Thus they get a lot of physical exercise. All this makes villagers healthy and strong. Then the people of a village live like a huge family. They often share each other's joys and sorrows, co-operate in difficulties and work jointly for digging drains or wells, making roads, constructing mosques, etc.

There are, however some great disadvantages of village life. Village people do not often have good educational and medical facilities. They do not have good roads. The houses are often very small and badly constructed. The roads are mostly in bad shape. Most of our villages are without electricity and water works.

Those living in the cities enjoy most of the facilities which villages are without. They have a number of good schools, colleges and hospitals. There are well-built, large houses and buildings. There are all kinds of travelling facilities in the form of cars, buses, taxis, rickshaws, etc. There are facilities of electricity and water works. There are good cinema-houses or theatres for entertainment.

Yet we cannot easily get cheap, fresh and pure food in a city. The cost of living is quite high as compared with that in a village. Most of our cities are facing the problem of overpopulation. The air or atmosphere in the thickly populated areas of a city is not clean and fresh (is polluted). The smoke of factories further makes it unclean.

The people living in different parts of a city often do not know each other. They cannot co-operate and work together like villagers.

Most of our villagers follow (act according to) the old traditions of their forefathers (relatives in the far past). They cannot distinguish (make or recognize differences) well between good and bad traditions. As most of them are uneducated and backward, they cannot change their old habits and ways (customs or habits) easily. Quite a few city people, on the other hand, are ready to give up (stop following) their old traditions rather quickly. They are much more materialistic (or worldly) than villagers.

Let us educate all our villagers as early as possible. Let us provide modern facilities of cities in villages.

40. LIFE IN A PUNJABI VILLAGE

(OR) A TYPICAL PUNJABI OR PAKISTANI VILLAGE

1. **Introduction**—Importance of our village life.
2. Description of a typical Punjabi village :
   (*i*) Its size, its streets and roads, its bazars.
   (*ii*) Economic condition of villagers, their dress and the things they use.
   (*iii*) The common activities of villagers.
   (*iv*) Absence of facilities of electricity, education, medical treatment, travelling and recreation (entertainment).
3. Most villagers are poor farmers or labourers. Only a few landlords are rich.
4. Old traditions of villagers.
5. Their quarrels and disputes.
6. But villagers are more religious than city people.
7. **Conclusion**—Village life has its own charms though we cannot forget its ugliness.

About 80 per cent of the people of our country live in villages. The life of villagers is much simpler than that of city people.

A typical Punjabi or Pakistani village is quite small Its population is no more than a few thousand or even a few hundred. Most village people live in small mud houses or huts. Only a few rich landlords or skilled workers or traders can afford to live in concrete houses.

The streets of a Punjabi village are very narrow with houses on both sides and a drain for dirty water in the middle. Often rubbish heaps are to be found on street corners.

The economic condition of villagers in general is not so encouraging. Farmers and labourers no doubt earn money enough for their daily needs. But they cannot maintain (keep up) a good standard of

living. They can neither build a house easily nor can buy land to have independent incomes. They cannot get their children educated to the higher levels.

Our villagers do not in general wear fine or expensive clothes. We often find a villager in his simple dress of "dhoti" and ordinary sheet or shirt. So we find a village woman in a "shalwar" or "dhoti" and a shirt. Villagers do not have any fine furniture in their homes.

The life of our villagers is no doubt tough when the crops are sown or cut. This keeps villagers busy for three or four months. During the remaining part of (rest of) the year their life is rather easy. Then look after their crops and animals. Men plough the fields while women wash clothes or cook food or take care of children.

Villagers have their peculiar enjoyments. They play games like "kabaddi" and football in the evening, but not regularly. Village boys often like to play and run about, but those who work in the fields do not feel like playing. Now we often find villagers smoking and playing cards while listening to transistors. Villlage women find it most enjoyable to sit together to gossip about marriages and incomes.

A typical Punjabi village is without most of the facilities enjoyed by the city people. It is often without electricity. As a result, its streets are dark at night. It does not have schools of a higher level. Medical facilities are also not freely available as doctors or good 'hakims' do not like to stay in villages. A village is often without good roads. People still travel in bullock carts frcm one village to another. Proper shops or markets are not to be found. Facilities of recreation in the form of the cinema or television are also non-existent.

It is during a fair that villagers really enjoy themselves. They have seasonal fairs or fairs on the 'urs' of their saints. There they watch plays, dances, magic tricks and listen to songs. They buy sweetmeats and eatables of their choice.

Certain old traditions stand in the way of the progress of villagers. For example, a villager spends beyond his means on the marriage of his daughter. So he spends a lot on the birth of a son. Then his family is in trouble for a long time.

Disputes and quarrels are very common among villagers. They often quarrel over the disiribution of canal water for their fields. They quarrel very seriously over land, property and women, and go to the law-courts.

Villagers are, on the whole, quite religious. They respect religion and try to act according to it in important matters of life. The village mosque occupies a central place.

Life in a Punjabi village has its charms in some ways. Yet we

cannot lose sight of its ugliness. We should try to make our villages fit places to live in.

Let us educate all our villagers as early as possible. Let us provide modern facilities of cities in villages.

41. THE USES AND VALUE OF GAMES

1. **Introduction**—Games or sports are a necessary part of a nation's life.
2. Different kinds of games.
3. Benefits of playing games.
4. Some abuses (bad uses) of games.
5. **Conclusion** – Games are very useful if they are rightly played.

Games or sports have always been taken as a nécessary part of a nation's life Games were played in olden times as much as they are played today.

There are different kinds of outdoor games (played outside the house) and indoor games (played inside the rooms). Outdoor games include (have as a part) football, hockey, cricket, baseball, etc. Indoor games include cards carom, chess table-tennis, etc Some games like badminton can be played inside a building as well as outside. Those games in which players have to jump, run and do a lot of bodily exercise are specially suited to men. Women also play them, but not in so regular a way as they play other 'lighter' games like badminton and table-tennis.

Games or sports are of great value. They can be interesting hobbies or pastimes. We forget our worries and troubles as we attend to the games we are playing. We can pass hours together while playing some indoor games like cards and chess. Outdoor games like cricket can keep us busy for days, especially in matches. If the weather is fine and we are free from work, we really enjoy them.

Games improve (make better) our health and make us active. Outdoor games give a lot of exercise to the body. They make us healthy if we play them regularly. A person playing a game like hockey, football or tennis every day seldom (rarely, not often) falls ill. He remains (continues to be) active and quick in his work and movements. He does not like to sit idle when he can do some kind of work. He can work hard over a long time without feeling much tired. So he can make quick progress in life.

Games teach us well how to compete with others in life. They teach us how to struggle. They make us brave. Every good player struggles hard to perform better than others. He makes use of his best capacities. Thus there is true competition between the players playing a game. They learn to compete with others in life and to

struggle for success. While playing games they learn to fight against difficulties and the opposition of others. Games teach us to accept defeat or failure in a bold and happy way. We learn to remain happy and hopeful in our greatest difficulties, defeats or failures of life.

Games and sports in fact build our characters. They make us bold and hopeful. They make us honest as we accept the just decisions of an umpire even when we are defeated in a match or game. They make us believe in struggle and hard work as the only means (way) to succeed.

There are some abuses of games as well. First of all, it is very bad for students to play games when they should study their books or prepare for their examinations. If they play games at all times, they will not be able to learn their subjects or to pass their examinations well.

Playing indoor games like cards and chess very often and over long hours is harmful to health. A player has to sit at one place for a long time while playing them. He does not get physical exercise at all. .He can also waste his useful time.

Gambling in any game is its worst abuse. It is quite common in games like cards, chess and horse-racing. A gambler can lose all his wealth. Gambling is an evil, and should never be encouraged or promoted.

We do not play a game like true sportsmen if we are not prepared (ready) to accept defeat at any time. We should never be proud of our ability to play a game. We should never think that we are the best players.

Games are really useful if they are rightly played. We should try to play games suited to us in a regular way. But we should not play them at the cost of our studies or duties in society.

42. THE CHOICE OF A PROFESSION OR VOCATION (OR) SELECTING A PROFESSION

1. **Introduction**—Different professions in society.
2. We should choose a profession very carefully.
3. We should like the profession we choose.
4. Educational institutions should help us in choosing different professions.
5. There should be enough jobs for us in different professions.
6. A person joining a profession should have the necessary ability for it.
7. **Conclusion**—All professions are good in their own places.

There are different professions for educated people like the

medical, engineering, legal and teaching professions. Different kinds of government service and service in the armed forces and the police are also some of the main professions. Professions of scientists, technicians and industrial and agricultural experts are also there.

We should choose a profession very carefully. Students should select those subjects which can help them to enter the professions which really *suit* them. If they do not study for professions *suited* to them, they are sure to face serious problems afterwards. They may not be able to work properly in them. They may have to leave them later. Then they may have to study for other professions again. Some of them may not be able to adopt (take up) any profession in a permanent way.

First of all, a student should *like* the profession that he chooses. He should have the natural desire to work in it. He should be interested in it. He should not think of joining it only because many other people try to join it or think high of it. For example, he should select the medical profession if he is really interested in medical work, in the cure of diseases and in medicines. He should select the engineering profession if he is really interested in the problems of building and construction and the operation of machines.

Our colleges and universities should guide us in the selection of our subjects and professions. Students joining a college or university should be able to learn the details of different subjects from teachers and experts. Teachers should advise students about the uses of those subjects. Teachers come to know about the tastes and capacities of their students. So they should advise them about the selection of professions proper for them.

There should be enough jobs for students entering different professions. In fact the government should make arrangements for all kinds of students who have to earn money after the completion of their studies. The government and private companies, factories, business organizations, etc. should co-operate and provide work and and jobs to students. Students of the sciences like physics, chemistry, biology, etc. should be able to get work and jobs of engineers, doctors, scientists, teachers, etc. just after getting their highest degrees. So students of the arts like literature, political science, economics, etc. should be able to get the jobs of teachers, administrators, officers or workers in firms, companies and government offices. Those who choose independent professions like business or legal practice should be able to work freely and easily in their fields.

A student should have the necessary ability for the profession that he likes to join. He should learn his subjects well. For example, a student desirous of joining the engineering profession should have enough theoretical and practical knowledge of the branch of engineering (civil, mechanical, electrical, etc.) which he wants to adopt. If a student wants to become a doctor, he should learn his books as much as possible. He should also gain practical knowledge of the treatment

of patients. "Professional knowledge" is necessary for those who want to succeed in the professions they join.

We should remember that all professions are good. A person who works properly and well in a profession is "successful" in life. We like him. He may work in any profession for which he is fit.

43. HOBBIES OR PASTIMES
(OR) HOW TO SPEND LEISURE (FREE TIME)

1. **Introduction**—People like to pass their free time in different ways.
2. Hobbies may become habits.
3. Good and bad hobbies.
4. The importance or value of hobbies—benefits of hobbies.
5. **Conclusion** We should try to have some good hobbies.

People in society have different kinds of hobbies or pastimes. Some people, in their free (leisure) time, like to play games, some like to go for long walks, some like to watch films, and so on.

What people do for pleasure in their free time are their hobbies. These hobbies can become their habits in a way. Players like to play their games at definite times when they are free. Those having the hobby of taking a walk like to walk every day if they are free. Those very fond of novels (*i.e.*, like novels very much) read them when they are not busy.

Good hobbies or pastimes can help us in improving (making better) the body or the mind. For the improvement of the body and health, we may have the hobbies of playing games outside playgrounds. We can also have the hobbies of swimming, running, walking over long distances, etc. Morning and evening walks every day give a lot of exercise to the body. Gardening keeps us close to nature and fresh air and makes us active. All these hobbies are good for the health. They also give us a lot of pleasure.

For the improvement of the mind we can have hobbies like reading good and useful books, visiting historical places, watching films which increase or improve our knowledge of science or other subjects, etc. The hobby of reading books on science, history, general knowledge, etc. is highly beneficial. So the hobby of reading newspapers every day is of great benefit to us. We can visit old historical buildings, museums or even cities during our holidays and learn much about the past of our country and society. As a hobby we can watch informative films about famous wars or historical events (incidents) or about scientific discoveries.

There are also a number of bad hobbies. We waste our time or money or spoil our health by adopting them (taking them up). Such hobbies are playing cards for a long time, seeing all kinds of films

very often, listening to bad film songs, reading harmful books, etc. Hobbies like playing cards for hours together or seeing films every third or fourth day have a bad effect on our health. We enjoy these hobbies while sitting and cannot move about or take exercise. Bad films and books harm (damage) our thinking and character.

No doubt hobbies or pastimes are of great value or importance. We can pass our time well with their help. We do not feel bored or tried when we do not have anything to do.

Hobbies give us a lot of pleasure. They make us forget all our troubles of life. When we begin playing a game or reading an interesting book, we do not think about our problems.

Some hobbies increase (add to) our knowledge and also give us great joy. For example, writing letters to our friends in other cities or foreign countries is such a hobby. We learn about other places through these letters. We feel very happy while telling others about our town, city; village or country. Stamp-collecting is another such hobby. Through it we come to know about the historical, cultural and geographical background of different societies. We enjoy much exchanging stamps with others.

Hobbies make life charming (attractive). Hobbies make us happy. Hobbies like those of games bring new friends to us. We like to enjoy our hobbies like stamp-collecting in the company of others. Hobbies, thus, make us social and friendly.

We should try to have some good hobbies which we like. It is good for us to pass our free (leisure) time happily. Without hobbies life will of course be dull.

44. GOOD AND BAD MANNERS

1. **Introduction**—The manners and habits of a person tell a great deal about his personality.
2. People like a person having good manners.
3. How a good-mannered person behaves towards others—some good manners.
4. Benefits of having good manners.
5. People do not like a person with bad manners.
6. How a bad-mannered person behaves towards others—some bad manners.
7. Some results of having bad manners.
8. **Conclusion**—It is to our benefit to have good manners.

The manners and habits of a person tell a lot about his personality. We often form (shape) our opinion about a person after meeting him and observing his manners.

People like a person having good and pleasing manners. They

like his behaviour. Such a person talks, behaves and meets others in a sweet way. First of all. he greets other people who are older than he or are known to him. He shows proper respect to his elders.

A good-mannered person tries his best not to injure the feelings of others. He never makes a show of his ability or learning or wealth to make others feel lowly.

A person with good manners does not mind the faults of others. He knows that all human beings make mistakes and have their weaknesses. So if a person displeases or troubles him, he does not get angry at once. He tries to explain his position to that person and tries to avoid (not to have) a quartel with him.

Good manners like the ones described above make real friendship and love possible. Friendship and love between two or more persons will continue long if they have some good manners at least.

Good manners make co-operation possible. If the people at a place behave well and are helpful to each other, they can co-operate in all possible ways. They can work together in any field of life.

People do not like a person with bad manners. They dislike his behaviour, his way of talking or meeting others. Such a person displeases others with his manners and habits.

A person with bad manners does not greet others well. He does not properly welcome others coming to meet him at his house. He does not properly entertain them. At his place of work he does not receive visitors in a pleasant way. He does not listen well to them and does not satisfy them with his replies.

A person with bad manners is proud in his behaviour. He makes a show of the things that he possesses or of his knowledge. He does not have patience for (ability to control his anger at) the faults of others, and gets angry very soon.

Bad-mannered persons cannot continue to be friends for long. They mind each other's faults and begin disliking each other sooner or later. They do not like to help others in difficulty. They are selfish.

It is to our benefit to have good manners. Other will like us and our company for our good manners. We should try to have good, pleasing manners and habits. It we have any bad manners, we should give them up (get rid of them).

45. THE ROLE OF THE PRESS (NEWSPAPERS AND MAGAZINES)

(OR) USES AND RESPONSIBILITY (DUTIES) OF THE PRESS

(OR) THE ROLE OF NEWSPAPERS

1. **Introduction**—Newspapers and magazines are of great use to the people.

2. Newspapers give the latest news about the political affairs of the country—criticize harmful political activities, praise good ones and make suggestions for bringing about political unity.
3. Newspapers describe the economic situation of the country.
4. Newspapers give a true and correct picture of society.
5. Newspapers provide all kinds of foreign news.
6. Newspapers provide news about wars and the efforts of the United Nations Organization to bring them to an end. They also criticize the UNO.
7. Newspapers also have columns for entertainment and information about sports, cultural activities, etc.
8. **Conclusion**—Newspapers should play a constructive role in national life.

Newspapers and magazines (or the press) are of great use to the people. They play a very important role in national life.

First of all, newspapers keep the people informed about the political activities of their government. They give in detail the statements or speeches made by the rulers at public meetings or on the radio or television. Newspapers also report the activities of different political parties and leaders. They publish the statements and speeches of political leaders representing different political parties or groups of people. Good newspapers criticize the policies and statements of the government or of political parties in a fair (just) way.

Secondly, newspapers describe the economic policies of the government. For example, they describe its import and export policies, its plans for future economic development, the prices of different things fixed by it, etc. Our newspapers have always reported in detail the economic policies of our different governments in the fields of agriculture, industry, banking, etc. They also describe the problems of labourers, farmers and other working people and suggest their solutions.

Thirdly, newspapers give a true and correct picture of society. They describe the activities of the people in different fields like education, business, industry, law, medicine, science, etc. They tell us about the activities of students and teachers, businessmen, industrialists, lawyers, doctors, scientists, etc. They convey information regarding the different crimes taking place every day.

Fourthly, newspapers play a very useful role in providing foreign news. They tell us about the political, economic and social changes in different countries. They inform us about the changes of governments, revolutions, etc. taking place in different parts of the world. They tell us about the economic policies of different governments. They give descriptions of changes taking place in other societies in education, science, medicine, etc.

Newspapers give detailed news about war taking place in different parts of the world. They give pictures of scenes of war. They discuss the causes and possible results of those wars. They describe the efforts of the UNO (United Nations Organization) to stop those wars. They criticize the UNO if it does not make proper efforts. All this makes newspapers really informative.

Newspapers have columns for the entertainment of their readers. We find humorous essays or features (special long articles) on interesting subjects like fashions, strange habits, etc. Newspapers also provide information on sports, new films, dramas, musical programmes and other cultural activities. At regular intervals, there are special columns for women and children.

Newspapers should play a constructive role. They should publish news and reports about all the aspects of our national life. They should aim at bringing the people of the country closer in all possible ways.

46. THE ROLE OF THE RADIO AND TELEVISION

(OR) THE ROLE OF THE RADIO AND TELEVISION IN A DEVELOPING COUNTRY

(OR) THE USES AND IMPORTANCE OF THE RADIO AND TELEVISION

1. **Introduction**—The radio and television play a very important role.
2. The radio and television present programmes of entertainment.
3. The radio and television present programmes of information.
4. The radio and television present programmes on national affairs and promote national unity.
5. The radio and television present programmes about other countries and international affairs.
6. **Conclusion**—The radio and television should present programmes of a high standard.

The radio and television play a very important role in a nation's life. They affect the ideas and behaviour of all manner of people. The number of people listening to the radio and watching television is increasing (rising) fast.

First of all, the radio and television present programmes of entertainment. We can listen to different kinds of music and songs on the radio. We can listen to interesting dramas on it. We can watch dances of a high quality on television. We can view films or dramas. Thus the radio and television make us forget our worries or troubles for some time They should make their programmes as entertaining and interesting as possible. All kinds of young and old people should be able to enjoy at least some radio and television programmes.

Secondly, the radio and television present programmes of information. The most important of these is the radio or television news. We listen to the news very anxionsly (eagerly). The radio and television get the latest news from all corners of the world and convey it within a few minutes.

Educational programmes on TV are equally informative. There are lectures and discussions on the sciences and arts. Educational films on scientific inventions and developments in the advanced countries are shown.

There are special programmes on the radio and television for the working people. For example, in the agricultural programme farmers are taught about new and effective methods of cultivation and of growing crops. There is the programme for villagers on the radio. In it they listen to village music and songs, discussions about their problems, etc. They listen to the news and prices of different things. There can be more of such programmes, for example, for labourers working in the factories. There can be special programmes for uneducated poor people. They can be taught to read and write through them. But for this government or private organizations should provide television sets for common people at central places in cities and villages.

The radio and television present programmes on national affairs. In these programmes the political activities of rulers and leaders are described. The policies of the government in different fields of national life like education, science, agriculture and industry are explained. Details of important national events like general elections are given. The economic, educational and other problems of the people are discussed by leaders, specialists and able people. The radio and television inform us about our national aims and purposes in different ways through speeches, discussions, plays, etc. They should present all these programmes with a view to promoting national unity. They should make it clear to the people that their problems and joys are common. They should try to bring them closer.

The radio and television inform us about the relations between different countries, their disputes (quarrels) and their problems. They present reports and discussions about the political and economic policies of different countries. Thus, through radio and television programmes, we come to know about the international situation.

The radio and television should present programmes of a high standard. They should try to improve (better) the taste or character of the people as a whole.

47. THE INFLUENCE OF THE CINEMA ON LIFE (OR) THE ROLE OF FILMS

1. **Introduction**—All kinds of people see films. **Their effects on our** ideas and behaviour.

2. The first great role of films—to entertain the people.
3. The second great role—to teach good lessons of life to the people.
4. The third great role—to promote national unity and integrity (یک جہتی).
5. The fourth great role—to educate the people in science subjects, the arts, etc.
6. **Conclusion**—We should make our film industry really beneficial to the people.

All manner of people in society see films. Rich and poor people, students, labourers, workers in different fields of life, women who stay in their homes, and even children like to see films. So films have very deep effects upon our ideas and behaviour.

Films are the most popular medium of entertainment today. Most of the people can have the money and time to see films once or twice a month. The *first* great role of films, therefore, should be to entertain the people in the best possible ways. Films should have really good and artistic stories, dialogues, music and dances. It should be the effort of film producers and directors to make such films as offer entertainment of a high order (kind). For this purpose they should try to improve (make better) the taste of the people for better, artistic films. They should avoid making vulgar films (i.e., films against good feeling or taste). They should avoid making films which may have bad effects upon character and behaviour.

The *second* great role of films is to teach good lessons of life. Films should teach us through good stories how we can live nobly and well. They should tell us about different social evils and about the ways of avoiding them. They should present our social problems and difficulties in pleasing ways. They should also suggest solutions for them. They should present the activities of the people from different classes in society. Thus we should be able to know through our films what the people are doing on farms, in factories, offices, bazars, schools, colleges, in their homes, etc. This will inform us about the problems, enjoyments and activities of the people. They will, thus, "hold the mirror up" to our society.

The *third* great role of films is to promote national unity and integrity. They can do this by making their national duties and responsibilities clear to the people. They should present stories and events about patriotism or love for the country. They should describe the life of the people of all the provinces of the country. They should present the social conditions of every province. Films in Urdu as well as films in different provincial languages should be shown together. All this will bring the people of one part of the country closer to the people of the other parts.

The *fourth* great role of films in our life is educational. Films in foreign countries on science subjects like physics, chemistry and biology

are very beneficial (useful). There films produced on the arts like music, painting, literature, etc are also highly useful. In our country, too, films on the sciences and arts should be produced for purely educational purposes. Films on historical events and wars also increase (add to) our knowledge a great deal.

We should try to make the best use of our film industry. We should make it really beneficial to the people.

48. PAKISTANI FILMS
(OR) HOW CAN WE MAKE BETTER FILMS ?

1. **Introduction**—Our film industry is quite new.
2. In our country films are produced in different languages.
3. The most common subjects or themes of our films - love, social problems, historical events.
4. The general standards of acting, music, stories, etc. of our films are quite low. How can we improve (better) these standards ?
5. Our film industry should produce films which may promote national unity.
6. **Conclusion**—Our films should be of the highest order or quality.

Our film industry is quite new as compared with the film industries of some other countries like India, Britain and the U.S.A. It was much after Partition (division of India) that our film industry was established (set up) in a regular way in Lahore and Karachi.

Most of the films produced in Lahore and Karachi are in Urdu and Punjabi. The films in other languages like Pashto and Sindhi are also produced. It may be possible to set up film-making centres producing films in Sindhi, Pashto and Baluchi on a large scale. But they may also produce films in Urdu at the same time.

Often (in a film) a young man falls in love with a young woman by accident. They go on making love to each other until other people begin opposing them. Sometimes films are produced dealing with ancient (olden) love-stories like those of *Heer and Ranjha* or *Sassi and Pannu.* It is a fact that only at times we can see love-films of a good quality.

Some historical films are based on famous historical personalities or events (incidents). Generally these films concern Muslim history. At times love affairs of princes and kings are presented. Our film-producers do not often make use of new historical subjects or do not present old subjects in new ways.

Most of our producers or directors are not much familiar with the *art* of making films. They have not made efforts to learn the ways of producing technically and artistically perfect films.

Our film-makers do not know well the artistic and cultural history

of the people. They produce films as they like. The result is that the majority of our films are third rate.

Then our people are mostly uneducated. The public does not have a very refined taste. Film-producers make their films for the public. So they try to produce films that suit its taste.

The acting in our films is generally of a poor quality. Actors do not know the art of acting well. They are often too much emotional and overact. They should learn to speak, talk and behave in natural ways.

The music, songs, and dances of most of our films are quite below the standard. The music is often very loud and the tunes are not pleasant. The songs are sometimes well-worded, but the singers do not sing so well. Dances, too, are not of a very high quality. The photography has not shown much improvement. But techninolor films are being produced in a greater number.

Our film-producers and directors should make better efforts to produce films of a high standard. They should learn the art of film-making well before deciding to make films. They should give chances to really talented actors, story writers, poets, musicians and singers.

We should have film academies in our country to train actors, singers and directors. The government can supervise the working of these academies.

Above all, it is necessary to create (generate) good taste among the people for films of a high quality. Only educated and cultured people can appreciate or enjoy really artistic films.

We should produce films which may show the different aspects (facts) of our national life. Our films should make our social problems clear, and should suggest proper solutions for them. Films covering all the activities of all the classes of our people should be produced. This will surely promote national unity.

We should produce films of the highest quality. Then it may also be possible to export them in a greater number.

49. DEMOCRACY AND DICTATORSHIP

1. **Introduction**—Democracy is the most popular system of government in the world.
2. Meaning of democracy and dictatorship.
3. Difference between democracy and dictatorship.
4. Democracy and dictatorship in different countries.
5. Democracy is better than dictatorship. When can democracy succeed in a country ?
6. **Conclusion**—A country should have a system of government according to its requirements or suited so its needs.

Democracy is the most popular system of government in the world today. It has been adopted (accepted for use) by many countries in the east as well as the west.

Democracy means a system of government in which the people of a country elect their representatives after regular intervals. These representatives form the government of the country and sit in its assemblies. All the political parties have the right to take part in general elections. The political party which gets the highest number of seats in the national assembly forms the central government.

Dictatorship means a system of government in which one strong party rules a country. Generally one political party alone can take part in the elections in a dictatorial country It means that whenever a government is changed after general elections members of the same ruling party form a new government The party also controls the Parliament in all possible ways. The Parliament can pass laws favourable only to the ruling party. In a dictatorship, the ruler or rulers may not have been elected by the people High military officers or powerful and rich persons can take control of the government through use of force or influence.

In a democracy, the people enjoy freedom of speech and freedom of publication within the limits of the law. They can criticize the governmrnt and its policies in public speeches. They can make suggestions for changes in its policies. Writers can freely express their views on national and social problems in books, newspapers and magazines. Political parties or associations opposed to the government can publish their own newspapers and magazines.

In a dictatorship, the people generally do not enjoy freedom of speech and publication. They cannot easily criticize the government or make suggestions for changes in its policies. In fact the newspapers, radio, television, etc. (the mass media) are controlled by the ruling party.

Democracy is a better system of government than dictatorship. In democracy the people enjoy real freedom and feel that they are important. They can freely discuss the political and economic policies of the government. They can criticize the government openly and make suggestions to it. They can change the government through elections by bringing a new party to power. The government listens to the demands of the people and tries to remove their troubles. It frames (gives shape to) its policies on education, industry, agriculture, etc. for the good of the majority of the people. It also tries to have a foreign policy in the best interests of the people and according to their wishes.

Demorcracy has worked well in a number of countries like Britain, the U.S.A., Canada, Switzerland and Japan. There the people elect their rulers after regular intervals. The elected assemblies can freely discuss the policies of the government and problems of the people.

There is dictatorship in many countries, for example, in almost all the Communist countries, in quite a Asian, African and South (Latin) American countries. There is always one-party rule in the Communist countries. Members of this party alone can take part in the general elections and get elected to the assemblies. The people cannot freely criticise the government. But the government works for the welfare of the majority. It makes economic plans for their benefit and implements them (carries them into effect) in a very quick way. So there is rapid (fast) economic development. In several other dictatorships, however, governments have ruled cruelly without improving the people's condition.

Democracy is a more successful system than dictatorship on the whole. Real democracy is always for the benefit of the people. If the government in a democratic country does not work for their benefit, it is possible to change it easily. But dictatorship may be for the greater benefit of the dictator or the ruling party alone. It is not easy to change a dictatorial government. A dictator can rule the people cruelly (oppress them) all his life.

There are some conditions for the success of a democratic system. *First* of all, most of the people should be educated to understand the policies of the government and the programmes of different political parties or leaders. *Secondly*, the people should be generally well-to-do. Political parties or candidates in elections will not be able to buy their votes or win their support through corrupt methods. *Thirdly*, there should be justice in society. All persons, high or low, rich or poor, should be equal before the law. *Fourthly*, there should not be more than a few political parties in the country. Then there can be a *ruling party* which forms the government and the *opposition* of the other political parties.

In fact a country should have a system of government which suits its conditions and requirements.

50. THE WORKING OF DEMOCRACY IN THE DEVELOPING COUNTRIES

(OR) DEMOCRACY IN UNDER-DEVELOPED COUNTRIES

1. **Introduction**—Most of the Asian, African and South American countries are developing or are underdeveloped—Democracy there.
2. Illiteracy (inability to read and write) in the developing countries and democracy.
3. Poverty in the developing countries and democracy.
4. When can democracy succeed in these countries ?
   (*a*) When the common people get educated and prosperous (well-to-do).
   (*b*) When the traditions (روایات) of democracy are fully established.

5. **Conclusion—There will either be democracy of the western kind or socialism (اشتراکیت) in the developing countries in the future.**

It is a fact that most of the Asian, African and South American countries are developing or are under-developed. This means that they are not advanced in the scientific, industrial and educational fields like the U S.A , Russia, Britain, France or Japan. Democracy in these countries has not been very successful. But there are signs that more of democracy is to be found here now than ever before.

One main obstacle in the way of (something stopping the progress of) democracy in these countries is general illiteracy. In countries like Pakistan, India, Burma, Nigeria, etc. the majority of the people are illiterate. The people in general do not understand what democracy really means. They cannot understand well the policies and programmes of a political parties. They cannot always elect suitable or proper members to the assemblies It has been possible for democracy to work in India, but with great difficulty. In Pakistan, too, democracy could not be introduced well for more than thirty years. But the people have relized that a properly elected democratic government alone can be in the best interests (to the profit) of the country. That is why they have always shown much interest in general elections.

The poverty of the people of the developing countries also stands in the way of democratic progress. The people here are generally much worried (concerned) about their own economic troubles. They cannot be much interested in democracy when they are not economically satisfied. The prices of things of daily use have risen in all countries. This has increased (added to) the economic problems of the common people. Then the votes of many poor people can be bought during general elections. This makes democracy quite unworkable.

Democracy in a developing country can suceeed well on two conditions. *Firstly*, the common people should be quite well educated. They will then be able to make use of their democratic rights in an intelligent way. *Secondlv*, the common people should be we-l-to-do. Only economically satisfied people can take real interest in democratic matters. *Thirdly*, the traditions of democracy like those of freedom of speech, freedom of the press (newspapers, magazines, etc.), freedom of movement, etc. should be well-established. But the people should also be made to understand that political parties should be as few as possible. The existence of a strong opposition (parties opposing the government) in the country is also necessary for real democracy.

There are two possibilities for the developing countries. Some of them are going to have democracy of the western type if they can develop their economies (economic systems) quickiy and well. The others will have socialistic political and economic systems for the sake of rapid economic development.

51. SOCIALISM AND CAPITALISM (اشتراکیت اور سرمایہ داری)

1. **Introduction**—Meaning of socialism and capitalism.
2. Some main differences between socialism and capitalism.
3. Socialism and capitalism in different countries.
4. Advantgaes and disadvantages of socialism.
5. Advantages and disadvantages of capitalism.
6. **Conclusion**—The best system is the one in which the advantages of both socialism and capitalism are to be found.

Socialism and capitalism are the most common economic and social systems in the world today. In socialism the State or government owns and controls most of the major industries and lands of the country. The State or government also controls much of the trade. It spends the profits from industry, agriculture and trade for the good of the people.

In capitalism private persons can own and control the major industries and lands of the country. They control all kinds of trade. They spend their profits for their own good or for setting up (establishing) industries or for buying lands. But, as they do it, they increase (add to) the production of the country and benefit society. Socialists say that capitalists take a lot of profit from industry, agriculture or trade which they do not deserve (to which they are not entitled, which is'nt so much theirs).

Absolute (complete) socialism or capitalism is to be found in very few countries. Communist countries like China and Russia may have quite perfect socialistic systems. Among the capitalistic countries the U.S.A. has the most perfect capitalistic system. Otherwise most of the western democracies like Britain and France have the capitalistic with socialistic elements. Our own country has a capitalistic as well as a socialistic economy (economic system). Here private persons own and control much of the industry, land and trade. But the State or the government also controls some big industries, farms and trade.

There are some great advantages of socialism. First of all, there cannot be great differences of wealth and position between person and person. There is a great deal of economic equality. Most of the people have more or less the same incomes. Only some highly qualified or skilled people doing work of a difficult nature can have higher incomes. The result is that there cannot be *classes* of very rich and very poor people as we have in several capitalistic countries.

In a socialistic country the government controls most of the industry, agriculture, trade, transport, etc. It gets those things produced in greater quantities which the people need much. It easily fixes the prices of things of daily use. It fixes low fares for buses, railwaytrains, aeroplanes, etc. So it makes it easy for the people to live well within their incomes.

Socialism also has some disadvantages. The people in a socialistic country do not enjoy political freedom much. They cannot form (give shape to) or join new political parties. They cannot openly discuss and criticise the politics of the government. They do not enjoy economic freedom as well. They cannot set up their own industries or businesses. They cannot have very high incomes even if they can work more efficiently (much better) than others. If the people are not ready to work for their country in a selfless way, socialism cannot succeed. Or the government has to force the people to work in the best possible ways.

Capitalism has some great advantages. First of all, a capitalistic system allows democracy to exist and grow. The countries where real democracy exists are all capitalistic. In countries like Britain, Switzerland and the U.S.A. political parties can work freely. The people and their leaders can criticize the policies of the government. The people can easily change the government through elections. The elected assemblies can make the government act according to the wishes of the people. Then capitalism gives much economic freedom to the people. Private persons can set up new industries and start any kind of business. They can earn higher profits through hard work. The people are free to join any profession they like. Persons of special ability or talent can become rich and socially successful.

Capitalism has some disadvantages too. In this system some persons like industrialists, landlords and traders can become very rich while common people may remain (continue to be) poor. Thus there is often great economic inequality.

In a capitalistic system, industrialists and landlords can raise the prices of things of daily use and foodgrains. They can even decrease (bring down) the production of these things to raise the prices. Thus they misuse their economic freedom.

The best economic system is the one which has the benefits of socialism and capitalism at the same time.

52. PATRIOTISM (محب الوطنی) (P.U. 82)

1. **Introduction**—Meaning of patriotism (love for and loyalty to one's country).
2. Patriotism is necessary for national unity and integrity (یک جہتی).
3. Patriotism makes us work hard for the nation or society.
4. Patriotism makes us fight a war as a united nation and to make sacrifices (قربانیاں).
5. We should make our people as much patriotic as possible through proper education, books, newspapers, films, radio and television programmes, etc.
6. **Conclusion**—The spirit (feeling) of patriotism can make us a really powerful and advanced nation. Patriotism should be positive.

Patriotism means love for and devotion to one's country. It is a passion and a desire to serve one's nation or country in all possible ways. It makes us prefer the interests of our country to those of other countries. [Prefer to=like better than]

Patriotism is necessary for a nation's unity and integrity. If the people are patriotic, they will all like to remain united. They will feel that unity is for the good of their country. People from different provinces or regions (areas) of the country will never accept any idea which may harm national unity. They will not be influenced by the propaganda of foreign countries against the unity of their nation. In fact patriotism is a great force which keeps the people united as a nation.

Patriotism makes the people work hard for their country or nation. Patriotic people try to work together for the progress of their country. They feel that if they work hard in different fields of life they do their national duty. Labourers and workers in different industries produce goods with effort not only to earn more wages but also to increase (add to) national production. Farmers try all possible ways of producing more food. Those in business sell things honestly at the right prices without hiding their quantities (without hoarding). Workers in offices perform their duties honestly. Students study with devotion and teachers teach as efficiently (well) as possible. In short (to put it into a few words), all the people in their professions and trades try to work for the benefit of others, for society and for their country as much as they work for their own benefit.

The spirit of patriotism makes a nation face external dangers unitedly and bravely. Patriotic people are ready to sacrifice their all for their country in times of danger. Young men readily join the armed forces or volunter ("razakar") forces in large numbers. Well-to-do and rich people contribute to national or defence funds as much as they can. If the government introduces more taxes to collect money for war, the people are ready to pay them.

We should make our people as much patriotic as possible. Students should be taught thoroughly about the value of patriotism. Their courses of study should make them really patriotic nationalists. They should be taught about their past glory (greatness) as a Muslim nation and their responsibilities as an independent nation. Newspapers can play better roles in making the people conscious of their social and national duties and aims. Films on our national aims, social conditions and the problems of the people as a whole can create a spirit of patriotism among them. The radio and television can present interesting and lively (full of life) programmes about national unity and integrity. Even the mosques and places of public worship can be used by religious scholars (learned men) to create the spirit of patriotism.

The spirit of patriotism can make us a really powerful and advanced nation. It should be 'positive' to make ourselves strong so

we may defend our rights, honour and, dignity (high position) as a nation and to fight for them if necessary.

53. NATIONAL UNITY OR INTEGRITY (OR) HOW TO INTEGRATE OUR NATION (Mul. 81)

1. **Introduction**—National unity makes a country strong and prosperous.
2. National unity is the need of the hour as we are surrounded with many dangers.
3. How we can have greater national unity :
   (*a*) By acting on the principles of our religion.
   (*b*) By adopting a common national language and culture.
   (*c*) By giving proper chances to the provinces to develop their own languages and cultures.
   (*d*) By giving proper chances to the provincial governments to solve their problems according to the wishes of the people.
   (*e*) By encouraging trade and travel between the different provinces.
   (*f*) By having real democracy.
   (*g*) By having justice and equality in society as much as possible in all fields of life.
4. **Conclusion**—The government and the people should work together for greater national unity.

National unity makes a country strong and prosperous (rich). It makes it have policies and aims for which the people work together. Then other countries cannot easily oppose or attack it.

We are surrounded by many dangers. Powerful countries lie close to our borders. Our relations with *all* of these cannot always be good as we can't please everyone in world politics. Those very much opposed to us can think of taking advantage of our internal (inner) weaknesses and differences. It then becomes necessary for us to get united as a nation and to make ourselves really strong.

We should try to have greater national unity in some such ways. *Firstly*, we should all act on the principles of our religion. We should be true Muslims in matters of worship and in the performance of our social duties. If we think, act and behave in the *religious* way, we can have the *highest* kind of unity.

Secondly, we should adopt a common national language and culture. We should have Urdu as our medium of instruction at all levels and as our language of the offices, courts, business, etc. Then we shall *feel* united and think the same way in national matters. Oneness through language is quite possible.

Thirdly, we should also give proper chances to the provinces to develop their own languages and cultures. These languages and cultures are precious treasures of old and new words and ideas. They should assist the national language and culture in its growth. Thus, we shall be achieving (gaining) two aims—satisfying the people as a whole and taking advantage of their cultural wealth.

Fourthly, we should give all the provinces equal chances of growth and development. The provincial governments should have proper powers to solve their regional problems (*i.e.*, problems of their particular areas). The people should feel satisfied with the solution of these problems at the provincial levels.

Fifthly, we should promote trade and travel between one province and another. This will bring the people closer and promote national unity.

Sixthly, we should try to have real justice and equality all over the country. The people should feel that nobody can do injustice to others however rich or powerful he may be. They should feel that they all enjoy equality of opportunity (equal chances of doing different things like working in different professions). If they are able and hardworking, they should be able to make quick progress.

The government and the people should work together for greater national unity. The representatives of the people should have discussions with the government about their problems and ways of promoting unity.

54. COURAGE (جرأت) **(P.U. 1973)**

(For **MORAL COURAGE** please see the essay in outline.)

1. **Introduction**—Two kinds of courage—physical and moral.
2. Moral courage is a higher quality.
3. Both moral and physical courage are needed for success.
4. Courage is needed to do anything new or great.
5. A nation needs courage.
6. **Conclusion**—We should all have courage to say and do the right thing.

Often people speak of two kinds of courage, that is. physical courage and moral courage. Physical courage means readiness to face dangers and to fight against difficulties. It means readiness to fight against others bravely. We often make use of our physical strength while showing physical courage.

Moral courage is a higher quality than physical courage. It means courage to *speak* the truth and to *do* the right thing without caring about the results. It also means readiness to accept one's faults or mistakes. We make use of our strength of character while showing moral courage.

Any person who wants to succeed well in life should have *physical* as well as *moral* courage. He should be ready to face dangers and difficulties physically. And he should also be ready to express his ideas and beliefs openly. If he can show *outer* strength of the body, he should also be able to show *inner* strength of character. He should always be ready to support truth and justice. If he himself is in the wrong, be should be ready to condemn himself.

A really courageous person succeeds in life sooner or later. Even if he does not succeed in achieving (getting or gaining) his aims for some time, he does not lose heart (doesn't get disappointed). He goes on trying. For example, a student may not be able to pass his examination in his first attempt. He may pass it quite easily and well in his second attempt. A general may be defeated in a battle. He may succeed in another, bigger battle at another place. A trader may suffer great losses in business for the time being (for a limited period). He may have big profits later. Thus all these persons face failures in life bravely and courageously.

Courage is needed by any person who wants to do anything really *new*. A scientist needs courage to make an invention. He goes on making efforts for a long time to invent or discover something. He fails in his efforts a number of times. Yet he continues trying in a courageous way till he really succeeds. A player has to struggle hard to become famous. In fact we all need courage to be successful in any field of life.

A nation as a whole needs courage to maintain (keep up) its independence. A really courageous nation is always ready to fight against any country which attacks it. It even tries to help other countries if their independence is in danger. It lives with honour and wants other nations to live thus. In no way does it make a *negative* use of courage. It does not use force against any country to trouble it or to occupy its parts.

We should have the courage to speak and do what is right and just. We should also have the courage to tell others when they are in the wrong.

55. INFLATION OR RISING PRICES (P.U. 74)

1. **Introduction**—What is inflation ?
2. Causes of inflation :
   (*i*) Increase (rise) in the demand of goods, the supply of goods not increasing.
   (*ii*) General rise in the standards of living of the people.
   (*iii*) Increase in the supply of money.
   (*iv*) Rise in prices on international markets.
3. Ways of reducing inflation :
   (*i*) By increasing the production of goods.

(*ii*) All countries and world bodies (or associations) to take joint steps for peace and co-operation.

(*iii*) Quick increase in the world population to be checked.

4. **Conclusion**—The causes of inflation should be removed.

Inflation is there when the supply of money is much more than the supply of goods. It means people generally come to have more money than before. But they find that prices of things have gone quite high.

There are a number of causes of inflation or rising prices. *First* of all, when people start using different things more their prices rise. Of course their prices rise if their production does not increase as much as the demand increases. *Secondly*, the prices of different things rise if their supply becomes less because of strikes of workers, closure of factories, floods, absence of rainfall, etc. In our country, prices of industrial and agricultural goods have risen partly (in some degree) because of their shortage.

Another cause of inflation is the general rise in the people's standards of living. As the people start living a better life with an increase in their incomes, they need more clothes, shoes, and other things of daily use. They buy more butter, oil, fruit and other things for eating. They buy more luxury goods like electric fans, heaters, radio and television sets, etc. Education becomes more common and people begin reading more newspapers, magazines and books. When all this happens, prices of different things rise. Generally the production of goods does not increase so fast. If production increases at all, the *cost of production* also rises because of the higher wages of labourers and workers, the higher prices of raw materials (natural substances from which articles are made), etc.

The question arises : How do people come to have more money in their hands ? How do their wages and salaries rise all of a sudden? The answer is simple. The government is often forced to print more currency notes and increase the supply and circulation of money in society. Then it can pay higher salaries, wages, etc. to its workers. But if it cannot increase the production of different goods (*as much as it increases the supply of money*), prices suddenly jump. And there is inflation in the country.

Prices of things on world markets also have direct or indirect effects upon things produced inside the country. A country may import raw materials from other countries for its factories. It may import machines and tools. It may import foodgrains like wheat and rice. The prices of all these things may be high in other countries. They will also be high in the country importing them.

The best way of reducing (bringing down) inflation is to increase production of different kinds of goods. There should be increased production of food, industrial goods and things of daily use. There

should be good arrangements for distributing these among the people. There should be fair price shops, government stores and depots for their sale and distribution in the greatest possible number.

In fact all countries should take joint steps to check inflation. The UNO and other world agencies should try to settle disputes between different countries. There should be an atmosphere of peace everywhere. Then countries will work together to raise the production of things of daily use and reduce the wasteful production of weapons of war.

The increase in world population should also be checked. It is difficult to increase production of different things as fast as the population is increasing World economists say there will be an acute (very serious) shortage of foodgrains by the end of this century *if population went on increasing fast.* With the shortage in foodgrains and other things, prices will further jump.

It is necessary to study all the causes of inflation. Then these causes should be removed.

56. HOW TO SOLVE OUR ELECTRICITY PROBLEMS (OR) POWER (ELECTRICITY) CRISIS (بحران) AND HOW TO RESOLVE IT

1. **Introduction**—Modern life will be impossible without electricity.
2. Causes of electricity shortage or power crisis :
   (*i*) Low water level in our big dams, less hydro-electric power (electricity produced by water-power) as a result.
   (*ii*) Absence of enough thermal power stations (using heat from coal or oil to produce electricity).
   (*iii*) Absence of nuclear power stations.
   (*iv*) Growing demand for electricity due to the setting up of new industries and mechanization of agriculture.
   (*v*) Electrification of villages and the establishment of housing colonies in cities.
   (*vi*) Increasing use of air-conditioners, heaters, electric fans, refrigerators, etc.
3. How to increase (add to) electricity production.
4. Our agricultural, industrial and commercial progress depends much on a proper supply of electricity.

Modern life will surely be impossible without electrical energy. We need it almost everywhere—in our homes, in the shops, in the factories, on the farms, on the roads and in all public places like hospitals and educational institutions. For some years we have been faced with an acute (serious) shortage of electricity. Let us study the main causes of the shortage.

First of all, the water level in the dams like the Tarbela, Mangla and Warsak is at times very low. Because of it the generation (production) of hydro-electric power suffers a great deal.

Second, we do not have enough facilities for the generation of thermal power (power generated from coal or oil). The setting up of thermal power stations is highly expensive for a developing country like ours.

Third, we do not have enough nuclear power stations because of our dependance on hydro-electric power and lack (absence) of equipment and materials. The nuclear power station at Karachi has, however, worked well and gives us hopes of having such stations around the country.

Fourth, new industries continue to be set up and agriculture continues to be mechanized. Factories in the industrial centres and tube-wells and power-operated farm machinery need electricity most of the time. Its shortage and repeated load-shedding affects production badly.

Fifth, the demand for electricity continues to rise with the electrification of our villages. We need to generate enough power for the thousands of villages across the country that are still to be electrified. The new housing colonies in the cities further cause an increase in the demand for electricity.

Sixth, rich families, business establishments and offices use air-conditioners in the summer and electric heaters in the winter. This is a serious strain on our energy resources. It will be in national interest to reduce the use of these electric appliances. Even the use of extra electric fans, refrigerators and lights (beyond the needs) affects the power supply badly.

We should increase power production in all possible ways. There is the need to store in our dams the water of our rivers, rain water and water from melted ice flowing along natural channels as much as possible. There can be more dams for this purpose. We should set up thermal power station wherever needed. And as far as possible, we should produce their machinery inside the country. We should set up nuclear power stations in as great a number as possible.

Our agricultural, industrial and commercial progress depends a great deal on a proper supply of electricity all through the year. Already, we use much less electricity than the advanced countries. To come up to their level of development, we should have a regular supply of electricity according to our growing needs.

57. THE THIRD WORLD
(OR) THE DEVELOPING OR UNDER-DEVELOPED COUNTRIES

1. **Introductian**—What is the Third World ?
2. Economic and social conditions in the Third World ;
   (*i*) Agriculture and industry.
   (*ii*) Overpopulation and unemployment.

3. Political conditions of the developing countries.
4. The Big Powers and the Third World.
5. How we can improve the conditions of the Third World.
6. **Conclusion** –The future of the Third World.

The developing or under-developed countries make up the Third World. The other 'two worlds' are of the developed capitalistic and of communist countries.

The economic and social conditions of the Third World countries are far from good. The majority of the people are illiterate (unable to read and write) and backward. Different forms of social evils are widespread. "Dust, dirt and poverty" are to be found all around (except of course in some modern or fashionable areas of these countries, mostly in the cities) An American tourist wrote recently "Poverty, disease, unemployment, overpopulation, illiteracy, lack of opportunity (absence of good chances for work, etc) are the common threads that link the poor of the Third World". All this is mainly because of the colonial (نوآبادیاتی) and feudal (جاگیردارانہ) past of the Third World countries and the failure of their national leaders to solve common problems.

A typical poor developing country exports most of its raw materials (خام مال) to the advanced countries. It imports machinery and technology from them at high prices. It buys expensive weapons from them which become out-dated quite soon. As a result of all this, it is always faced with serious economic problems. With the exception of some oil-exporting countries, almost all the developing states are economically ill or even on the economic death-bed.

In most of the developing countries both agriculture and industry are in bad shape. The old methods of agriculture together with shortage of fertilizers (chemical or natural substances to make crops grow better) and insecticides (chemical substances made to kill insects) cause low agricultural production. For lack (absence and shortage) of capital and trained manpower (number of men available for industrial and other needs) industrial development is slow.

Overpopulation and unemployment go hand in hand in a poor developing country. A great many educated and trained people leave the country for employment in a rich developing country (an oil producer) or in a developed country.

The developing countries have political systems which are either dictatorial or duplicates (copies) of some western democratic countries. Military governments are common and sometimes more successful. The developing countries need able and honest civilian leaders to run political institutions and to make democracy a possibility.

The Big Powers find it easy to influence the political and economic policies of the developing states. They play one weak state

against another for their purposes.

Modern, effective methods should replace the outdated methods of agriculture in these developing countries. Industrial development should be fast. National industries should use most of the raw materials produced within the country.

The people of the Third World should be educated on a large scale. Higher and technical education should be given on modern lines.

There should be social justice and equal opportunities for all in every developing country. Efforts should be made to remove all kinds of social evils.

The future of the Third World countries is in their own hands. They have the resources to come up to the level of the advanced states.

(F) THE WORLD OF ISLAM

58. THE ISLAMIC SYSTEM (OR) THE ISLAMIC WAY OF LIFE (OR) ISLAM AS A CODE (SYSTEM OF RULES AND PRINCIPLES) OF LIFE (OR) THE SOCIAL PHILOSOPHY OF ISLAM (OR) ISLAM AS A LIVING FORCE (P.U. 81)

1. **Introduction**—Islam is a universal (عالمگیری) religion.
2. The meaning of Islam. Islamic law.
3. Islam and our private life.
4. Islam and our public life.
   (*a*) God as the supreme ruler.
   (*b*) Broad bases (foundations) of Islamic public law.
5. Islam as a religion of peace, justice and equality.
6. **Conclusion**—Islam is a flexible (لچکدار) religion, permits the use of reason (عقل و فہم ، منطق).

Islam is a universal religion. It covers all the aspects (facets) of our life. It makes clear that the basis of our other-worldly life is our deeds and actions in this world.

Islam means obedience or submission to the will of God. The will of God is expressed clearly in the religious law. The Holy Quran is the supreme expression of the Islamic law. Apart from the Quranic law, Islamic law includes old customs (دستور) and traditions (روایات) which are not against our religion. The life of our Holy Prophet Muhammad (may peace be upon him) as a whole, his words and deeds, is another importance source of law, after the Quran.

Islamic law covers all the important aspects of our *private life.* It guides us about the types of food we eat or should not eat, the way we dress ourselves, the relations between men and women, etc. All these rules of private life go together with prayers and acts of worship. We have to pray five times a day, keep fasts during the holy month of Ramazan and perform other acts of worship like sacrifice (قربانی) at Eid-ul-Qurban. Thus we live remembering God all the time. Perhaps we know about all this too well. Unfortunately we don't fully act on the rules of private living given by Islam.

Islam is quite clear about our *public life* too. It means that it guides us about the duties of the government and the State (مملکت) and our duties towards society. It also guides us about the duties of society towards the individual (فرد).

First of all, the Quran says that full or absolute (complete) power (sovereignty) belogs to God. So all governments or States become agents of the supreme ruler, that is, God. As such they have to obey the orders of God and frame their laws according to the Quran if they are truly Islamic.

Thus, the Quran lays down the broad bases of public law. It guides us about the duties of the government, criminal law, war and peace, taxation, business, the ownership of land and the distribution of its produce (that produced by farming), etc. For example, in criminal law the Quran provides solutions to problems like theft, unlawful sexual relations, etc. We have general directions for the conduct of war and the treatment of prisoners of war.

Islam is a religion of true peace, justice and equality. It gives us clear directions about respect for each other's rights in society. It asks us to help the poor and the needy by giving "zakat" regularly. It asks us not to give and take interest. It asks us to be honest in our business dealings.

Islam is a flexible religion. It permits us to make use of our reason or mind to suggest solutions for *new* kinds of social problems. Whatever laws and rules have been given by it in concrete (definite) form are for our *practical* benefit.

We can say with certainty that Islam is a complete social and religious system. It can take us to heights of perfection in this world as well as in the next.

59. THE PAKISTAN IDEOLOGY (نظریہ پاکستان)
(OR) THE IDEOLOGICAL BASIS OF PAKISTAN
(OR) PAKISTAN AS AN ISLAMIC STATE

1. **Introduction**—Pakistan came into being in 1947 after a long

struggle (جد و جہد) on the part of the Indian Muslims. They wanted to have an Islamic State (مملکت).

2. The basis of Pakistan is Islam. It means :
   (*i*) The laws of the country should be based on the Holy Quran and Sunnah.
   (*ii*) Nothing in the country should be in conflict with (nothing should go against) Islam and its principles.
   (*iii*) There should be Islamic justice and equality.
3. There is need to teach the Pakistan ideology to all the people in a correct and complete way.
4. **Conclusion**—Our country will become really great if we follow (act upon) our ideology in the true spirit (جذبہ).

Pakistan came into being in 1947 after a long struggle. The Indian Muslims had been fighting against the English and the Hindus for centuries. Their main aim was to have an Islamic State of their own.

The basis of Pakistan is Islam. Islam, as a complete code of life, can guide the Muslims in private as well as public matters. The Quran and the Sunnah (practices of the Holy Prophet) can guide us in framing our private and public laws in all important matters. The laws of the country should, therefore, be based on the Holy Quran and the Sunnah.

The people know and feel that Islam promises them a bright future in this world as well as in the next. If they perform their religious and social duties regularly, according to their religion, society will prosper (become rich and happy). Therefore, we should not only have Islamic laws in all fields of life, but their enforcement in effective ways.

We should *first* of all try to cancel all such laws as are in conflict with (in disagreement with) Islam. *Secondly*, we should start a powerful campaign (مہم) to train the minds of the people in favour of their ideology. We should tell them, through the press, the radio, TV and speeches, all that is Islamic and not Islamic. We have already taken some steps in this direction, in the economic and educational fields.

Our progress depends on justice and equality in society. Justice means equality before the law and equal rewards and punishments. However highly placed a person may be, he should be answerable for his bad deeds. Equality means equality of opportunity (favourable chances). All the people, the rich and the poor, Muslims and non-Muslims, should have equal chances of making progress in any field they like.

The rulers and the government should follow the examples of the

Holy Prophet and the four caliphs after him (خلفائے راشدین). While doing justice they should be afraid of none except God.

It is the need of the hour to teach the Pakistan ideology to the people in a complete way. The courses of study in our educational institutions should include the elements of our ideology. Our leaders, who promoted the ideology before and after the creation of Pakistan, should be given proper publicity. All this will help strengthen national unity.

We can become really great if we follow our ideology in the true spirit. The examples of some other ideological States, like the Soviet Union and China, are before us. With a strong faith in their ideology and a desire to progress, they have managed to become world powers within a short period of time. We, with a more meaningful and flexible ideology, can reach greater heights. Our successes will be this-worldly as well as other-worldly.

60. THE MAIN ISLAMIC FESTIVALS
(OR) ISLAMIC FESTIVALS AND THEIR VALUE
(OR) THE THREE EIDS AND THEIR IMPORTANCE

(P.U. 71, Mul. 78)

1. **Introduction**—The purpose of festivals in general and of religious festivals.
2. Our main religious festivals :
   - (*i*) Eid-ul-Fitr—what it means, how we celebrate it.
   - (*ii*) Eid-ul-Azha—what it means, how we celebrate it.
   - (*iii*) Eid Milad-un-Nabi—what it means, how we celebrate it.
3. Usefulness of the three festivals :
   - (*i*) They bring us closer. They complete Islamic culture.
   - (*ii*) They bring out the spirit of Islam in concrete form.
4. What we need to do today :
   - (*i*) To act on the spirit (inner meaning) of these festivals.
   - (*ii*) To examine ourselves to find where we are weak and what we need to do.

The purpose of all festivals is to let the people celebrate an occasion together, to share its joys and to feel united. Religious festivals unite us in our love of God as much as of each other. Most of our festivals are religious.

"**Eid-ul-Fitr**" is celebrated after the holy month of Ramazan is over. It means "reward" that is given to us in the form of joy, satisfaction and hope after we have fasted for one full month. We have the satisfaction of having purified ourselves, bodily and spiritually. We feel happier in our kindness and help to others. Every Muslim who has the means is to give a little less than two kilograms of wheat or its value in money to the needy.

The Eid day rightly begins by giving the "Fitrana", grains or money, to the poor and by saying the Eid prayers together. The gates to unlimited happiness are opened to us, in our hearts. if not in the material world so much. We embrace and greet each other in joy. Relatives and friends visit each other giving the "Eidi" (Eid money) to children and the loved ones. Children play *madly* and run and jump *wildly* in the open places.

"Eid-ul-Azha" means the festival of sacrifice (قربانی). It is the festival that celeberates Hazrat Ibrahim's attempt to sacrifice his son and his actual sacrifice of a sheep.

Every Muslim who has the means is to sacrifice an animal in the way of God, after the Eid prayers.

At least one-third of the meat of the sacrificed animal is to be distributed among the needy. The rest of the two-third meat can be shared by the family, relatives and neighbours of the owner of the animal. We, thus, show practically that we are ready to give away our all for God, for our "din" (religion) or for our society or country if it so demands.

"Eid Milad-un-Nabi" means the festival on the birthday of our Holy Prophet (may peace be on him). It is celebrated in memory of our greatest leader who showed the world the right path of Islam.

On Eid Milad-un-Nabi the cities, towns and villages are decorated with beautiful multi-coloured arches (محرابین), flags and flowers. At night people illuminate (decorate with bright lights) their homes and the government illuminates the public buildings. "Milad" processions are taken out on the roads. Meetings are held to discuss the Holy Prophet's character and mission. Special "qirat" contests (of the recitation of the Holy Quran) are also held. We can also see generous people distributing food and things of daily use among the needy.

All the three Islamic festivals bring us closer and show us our common path and aims. They are the outer expression of our inner belief and faith. The inner faith and the outer expression, in this sense, make up Islamic culture. The outer expression includes our customs, ways of life, our buildings, the most sacred (holy) being the house of God (the mosque) etc.

Note: **Now, in the same way, attempt writing essays on each festival separately.**

61. MUSLIM UNITY (OR) PAN-ISLAMISM (OR) COMMONWEALTH OF MUSLIM COUNTRIES (OR) MUSLIMS OF THE WORLD UNITE ! (OR) THE ISLAMIC WORLD—ITS UNITY AND POWER

1. **Introduction**—Unity of Muslims all the world over is the need of the hour.

2. Muslim unity is so much needed today :
   (*a*) In the religious field.
   (*b*) In the military field.
   (*c*) In the scientific field.
   (*d*) In the economic field.
   (*e*) In the political field.
   (*f*) In the cultural (ثقافتی) field.
3. Suggestions for having a world Muslim organization like the UNO.
4. Muslims can become a world power.
5. **Conclusion**—It is now that Muslims can do something great—'Now or never.'

Unity of Muslims all the world over is the need of the hour. Only unity can bring them the glory (greatness) that the world of Islam once enjoyed. Theirs will then be a third world bloc (of Muslim countries) which may be as powerful as the Communist or the Capitalistic bloc.

First of all, Muslims should be united in the religious field. Their belief in God and the Quran is the true basis of their unity. They should not allow the differences of sects (فرقے) to affect their unity. Muslims in all corners of the world have the same aims—to live a good life in this world and to have a better life in the next.

The Muslim countries should try to make joint arrangements for their defence. Almost all of them are surrounded by powerful enemies. They are faced with world powers which have nothing in common with them religiously or culturally. They should be in a position to face these powers if the need so arises.

Muslims will have to make tremendous (extraordinary) scientific progress to become a great military power. They need great scientists who can invent new weapons of war. They need modern science laboratories where they can carry out advanced scientific research. But for this they should have scientific education of the highest order. There should be a continuous flow of men of science, experts and technicians from science institutions. Muslim countries together can do a lot to have common funds for scientific research and for the promotion of scientific education.

The Muslim countries should co-operate in the economic field as much as possible. It means that they should have common industrial and trade policies. One Muslim country may easily use the capital or funds of another richer country for setting up factories and industrial plants. The raw materials of one country can easily be used in another.

In the political field, all the Muslim countries should have common

policies. They should support each other in world bodies like the United Nations Organization (UNO). They should offer all possible help to a country which has a dispute with another country.

Muslims may have a world Muslim organization like the UNO. Or they may have a Commonwealth (دولت مشترکہ) of the Muslim States. A secretariat of the Muslim States is no doubt functioning. It arranges summits or conferences of the Muslim States in central Muslim cities. It also tries to bring them closer in the politicial, economic and cultural fields.

The people of one Muslim country should try to learn the language of another. There should be a free exchange of scholars, writers, teachers, scientists and students between one country and another. The radio, television and films can play a useful role in bringing Muslims closer.

Let all Muslim countries forget their differences for a bright, glorious future. It is now that Muslims can really do something. No doubt it is a matter of 'now or never'.

62. ZAKAT AND USHR IN ISLAM

(OR) THE IMPORTANCE OR USES OF ZAKAT AND USHR

1. **Introduction**—Meaning of "zakat" and "ushr".
2. Explanation of "zakat" and "ushr" with reference to the Holy Quran.
3. Advantages or importance of 'zakat' and 'ushr'.
4. How can 'zakat' and 'ushr' be used for the progress of the country ?
5. **Conclusion**—Let 'zakat' and 'ushr' be the foundation of our Islamic economy (economic system).

The literal (لغوی) meaning of 'zakat' is "growth and purification". It is that "growth" which is the result of God's blessing (برکت). The giving of 'zakat' out of one's money or property causes its growth. It also causes one's inner or spiritual purification. The literal meaning of "ushr" is "tenth part". In Islamic terminology (اصطلاح) "ushr" is that 'zakat' which is to be given out of the produce of agricultural lands (out of that which is produced by farming).

Who can and must pay zakat ? Anyone who, among other things, is a Muslim, is an adult (بالغ), has enongh money or trade goods whose value increases (grows) with time, must pay zakat at the end of the year. Ushr must be paid even by a minor (نا بالغ) and even more than once a year whenever he gets the produce.

How much zakat is to be paid ? $2\frac{1}{2}$ per cent of the total assets (اثاثے like profit-giving bank accounts, government certificates, insurance policies, etc. is zakat. In addition to this, different rates of ushr for different kinds of agricultural produce, animal wealth, etc. are there.

To whom zakat is to be given ? Zakat is to be given to really poor people, beggars, debtors (قرضدار), travellers, etc.

The advantages of the zakat system are quite obvious (clear). *First* of all, rich and well-to-do people help the poor and needy and satisfy their needs. *Secondly*, they provide help to hospitals, libraries and different institutions (ادارے) for the progress and welfare of needy people in different fields of life. In this way, this system helps the country to become a welfare state (مملکت). *Thirdly*, when all or most people participate (take part) in zakat they have a common Islamic feeling of doing their duty together. This promotes national unity. *Fourthly*, when we please God and do our religious economic duty honestly He increases (adds to) our wealth.

Zakat and ushr, in the modern world, can be used for the progress of the country through investment and production. The government can make arrangements for investing zakat in industries and production centres. Many poor people who get the zakat money can work in these factories, etc. In the villages and rural areas small (cottage) industries can be opened with the zakat money.

Let us make 'zakat' and 'ushr' the basis of our economy. If we make use of this Islamic institution in an *intelligent* way, the country can be changed into a real welfare state.

ESSAYS IN OUTLINE

63. MY DREAMS—PLEASANT AND UNPLEASANT

1. **Introduction**—Every person has dreams during his sleep. Sometimes his dreams are pleasant and sometimes unpleasant. I also have such dreams.
2. Some of my pleasant dreams which I often have—my dream to become very successful in life after completing my studies, my dream to be a great leader, a member of the national assembly of our country; etc., my dream to be very rich in life to be able to spend my money for the welfare of poor people ; my dream to be truly religious or noble having many good qualities, etc.
3. Some of my unpleasant dreams—my dream of failing in an examination, my dream of falling seriously ill ; my dream of having some of my dear friends killed in an accident, etc.
4. Pleasant dreams keep me happy for a long time. Unpleasant dreams make me unhappy. I cannot forget them easily.

5. **Conclusion**—I wish all my pleasant dreams were true and all my unpleasant dreams untrue.

64. WHAT AM I ; (P.U. 73)

1. **Introduction**—I often think about myself and try to know what I am. I try to understand myself.
2. I have so many and strange *passions*. I am sometimes very emotional. I cannot understand why I am so passionate.
3. My *ideas* about life, about others and about myself go on changing. I am never the same. My thinking is never the same. My moods go on changing. I try to understand what kind of person I am. But I cannot understand it well.
4. Then I look at my *habits*. I have both good and bad habits. What a strange combination of different kinds of habits ! I try to know whether my habits control me or I control them. I cannot find this out.
5. I try to understand my relations with other people in society. I do not know what other people think of me. I feel that when I cannot understand myself completely how can others understand me so easily.
6. **Conclusion**—I am strange in my own eyes. I think every person is strange in some ways at least. I cannot say exactly what I am.

65. MY FAVOURITE AUTHOR (OR POET)

(This essay can be written on *any* author or poet whom you like. This outline is just by way of example.)

1. **Introduction**—I have read a number of authors or poets. But I like Lord Byron most.
2. Byron is a 19th century English poet. He is famous for his poetry in many countries. His poems have been translated into quite a few European languages.
3. Byron has written very interesting love poems. He has written long poems about social problems and evils of different kinds.
4. Byron is rightly called a poet of libetry or freedom. He has written poems about the people struggling (making great efforts) against foreign rulers and armies. He has condemned those rulers or powerful persons who do injustice or show cruelty to common people.
5. Byron has written most of his poems in a truly simple and pleasant way. He uses simple and easy words.

66. MY FAVOURITE CHARACTER IN HISTORY

1. **Introduction**—There are a great many characters in history whom I like. But my most favourite character is Quaid-i-Azam Mohammad Ali Jinnah.

2. The Quaid-i-Azam, born in 1876, received his early education in Karachi and Bombay. He had his legal education in England. He became a successful lawyer of Bombay after a great deal of hard work.
3. The Quaid-Azam was a very successful statesman (experienced politician). He organized the Musiim League in undivided India. He united the Indian Muslims. He became their greatest leader in their struggle against the English rulers and Hindus. He won Pakistan for them.
4. The Quaid-i-Azam was the first Governor-General of Pakistan. He went on working for his country and nation till his death in 1948.
5. He had a noble and high character. He always spoke the truth. He always acted upon high principles. He was never afraid of any of his enemies or the greatest opposition. He was a man of determination (firm intention).
6. The Quaid-i-Azam believed in democracy and social justice. He gave religious freedom to everyone. He wanted poor people to become prosperous (wealthy and successful) and happy.
7. **Conclusion**—Let us make ourselves a united and strong nation by acting upon the principles and advice of the Quaid-i-Azam.

67. OUR NATIONAL HEROES (P.U. 84)

1. **Introduction**—Our national heroes are many. They made great sacrifices (قربانیاں) for Pakistan. They worked, lived and died for their country. Those who fought bravely or worked with great effort for the country and are alive are also our national heroes.
2. The greatest leader and hero of our nation is Quaid-i-Azam Muhammad Ali Jinnah. He achieved Pakistan for us.
3. The second great leader and hero of our nation is Quaid-i Millat Liaquat Ali Khan, the first Prime Minister of Pakistan. He sacrificed his life while serving Pakistan.
4. Those who gave the idea of Pakistan like Dr. Muhammad Iqbal, those who tried to give it a practical shape.
5. Other great heroes are the soldiers and officers of the armed forces who fought bravely and sacrificed their lives for the nation. They fought bravely in the wars with India in 1965 and 1971 and in the emergencies. These heroes include Major Muhammad Tufail, who sacrificed his life fighting bravely against the Indian forces on a front in East Pakistan in 1958, Major Aziz Bhatti who fought bravely against India on a Lahore front in 1965, Rashid Minhas of the Pakistan Air Force, who sacrified his life for his country in 1971, and many other brave soliders, airmen and marines (soldiers serving on naval ships) who sacrificed their lives for their country.

68. THE FLOWER VENDOR (P.U 73)

1. **Introduction**—The flower vendcr (seller) sells the most beautiful things on earth. Flowers are supposed to be the ornaments of Nature. The flower vendor sells these ornaments at just ordinary prices. Different kinds of flowers which he sells—the rose, jasmine, lily, etc.
2. The flower vendor often sits on a high seat surrounded by baskets of flowers. He looks very satisfied having beautiful, fragrant (sweet smelling) flowers near him. Sometimes he looks like a king of the hundreds of thousands of flowers around him.
3. The flower vendor sits seriously waiting for his customers. Sometimes he looks worried when no customer comes to him for some time. Perhaps he thinks that people do not consider flowers worth buying.
4. The flower vendor becomes happy when customers begin coming. He gives flowers to his buyers in a pleasing way.
5. Tne flower vendor looks after (takes care of) his flowers very carefully. He keeps different kinds of flowers in separate baskets, He sprinkles (throws in drops) water on them from time to time to keep them fresh.
6. **Conclusion**—The flower vendor serves others well. He gathers or brings flowers to sell at his open shop. He sells what is really a gift of Nature.

69. A CHARACTER-SKETCH OF A BEGGAR

1. **Introduction**—Some beggars are very strange and interesting. I often see a strange beggar on my way to college.
2. The beggar's name is "Majnu". He sits in a street corner. He is quite fat, but says to others that he is getting thin.
3. Majnu is a strange beggar. He says that he has become a beggar after having failed to get his beloved in his youth. So he asks others to take pity on him.
4. Majnu wears torn clothes. But he has some suits of fine cloth which he keeps in a box. So also he has some pairs of shoes which he never wears.
5. Majnu always says he does not have any money. But people say he has a few thousand rupees buried in the floor of his hut.
6. Majnu tells young people that if they pay him alms (money, etc. given to the poor) they will succeed in their love. He warns them that if they do not pay him anything their condition will come to be like his. Others laugh at this.
7. Majnu can walk fast. People have seen him walking thus towards his hut in the evening. But in the bazaar he pretends (shows falsely) he is lame.

8. **Conclusion**—Majun is really a very strange beggar. His long grey hair and sad face make us think of his condition. But his talk makes us laugh.

70. THE "URS" OF A SAINT (ولی کا عرس)

1. **Introduction**—The "urs" of a great saint is held every year with great devotion (love and respect). It is an important religious occasion.
2. Last year I took part in the "urs" of Hazrat Data Ganj Baksh.
3. There were hundreds of people present at the shrine (مزار) of Hazrat Data Ganj Baksh. They said their prayers to God. They remembered the spiritual greatness (or glory) of Data Sahib. They often wept when they felt the spiritual greatness of the saint.
4. There was a "sea" of people all around the shrine of Data Sahib. It was very difficult for many to reach the shrine.
5. There were different kinds of shops of sweets, fruits and flowers outside Data Sahib's shrine. All kinds of people were buying things from these shops to offer as "nazrana" at the shrine.
6. Quite a few rich people were distributing food, clothes and money among poor people. The government had made some special arrangements to provide food to the needy at cheap rates or free of cost.
7. There were "qawwalis" or religious songs at night for a very long time.
8. **Conclusion**—I was full of religious zeal (passion) after attending the "urs" of Data Sahib.

71. A RAINY DAY

1. **Introduction**—We enjoy rainy days very much in the summer. In the winter also we sometimes enjoy rainy days as they make us feel the freshness of Nature. This is about a summer rainy day.
2. Some two years ago, two of my friends and I went to a canal for a walk one evening. It was a hot summer day, and everyone wished for rain.
3. As we were walking along the canal bank, it started raining. At first we were happy. But when we got wet and the rain became heavier we started walking fast towards our homes. At times we were running.
4. We crossed some fields on the way. We were passing along a small garden. One of my friends suggested to enter it.
5. We entered the garden. There were mangoes of different kinds hanging by the trees. We bought a few kilos of mangoes from the gardener. We ate them sitting on stones under a huge tree. We enjoyed eating the mangoes very much,

6. Then we returned to our homes. I took a bath and changed my clothes.
7. I shall always remember my happy experience of this rainy day.

72. QUALITIES OF THE FUTURE WIFE (P.U. 75)

1. **Introduction**—Every young man thinks seriously of the kind of wife he would like to have.
2. Some qualities of the future wife which a man should have in mind :
   (*a*) Faithfulness. In any case she should prove faithful to her husband, in all possible ways.
   (*b*) Noble character is another main requirement.
   (*c*) Good habits.
   (*d*) Education—she should be as much educated as possible.
   (*e*) Good appearance. If possible, she should be attractive.
3. It is very difficult to find a youug woman having all the above qualities. One should look for a woman who has as many good qualities *as possible*.
4. A good husband can cause his wife to acquire (get for herself) some noble qualities *after* marriage.
5. **Conclusion**—It is the greatest blessing (favour of God) for a man to get a wife having the qualities he likes dearly.

73. HOSTEL LIFE

1. **Introduction**—College or university life is the most enjoyable part of a person's life. While staying in a hostel he enjoys it all the more.
2. While staying in a hostel a student can become quite regular in his studies and work He learns to get up, sleep, eat food, study and play at definite times.
3. A student learns to live quite independently in a hostel. He has a number of responsibilities or duties. There he cannot take the help of his parents as he can at home.
4. A student living in a hostel learns to co-operate wit' other students there. He gets their help and helps them in difficulties.
5. Pleasures and enjoyments of hostel life are many. A student in a hostel can have several friends, can play different games and have pleasant discussions with them. He can pass his time well in the common room.
6. A student living in a hostel also faces some difficulties. For example, he cannot always get the food which he likes. There he cannot have the comforts and atmosphere of his house.
7. **Conclusion**—A student remembers his hostel life all through his life.

74. FEMALE EDUCATION

1. **Introduction**—Women are as important as men. They need to be educated like men.
2. Our nation cannot make much progress unless a greater number of women work with men in different fields of life. We need to educate more and more of our women to work in education, medicine, trade, industry, administration, etc.
3. Some special kinds of female education in nursing, medicine, banking, social welfare, teaching, etc.
4. Benefits of female education—educated women become more useful members of society ; they understand their rights and duties well ; understand the problems of their society properly ; can take part in politics like men, etc.
5. We should have more female education by opening more schools and colleges for women, by having more professional institutions like nursing centres and medical colleges, by providing educational facilities to women at their homes, etc.
6. **Conclusion**—We should have more female education in our villages as well as in the cities.

75. HIGHER (ADVANCED) EDUCATION (P.U. 74)

1. **Introduction**—Higher or advanced education generally means education which students obtain in the 'higher' classes, in the B.A., B Sc., M.A., MSc. classes and professional education like that of engineering, medicine, etc. Universities all over the world are expected to give higher educalion. Many colleges have classes for higher education.
2. Aims of higher education :—(*i*) To produce highly qualified technical experts, engineers, doctors scientists, and other professional men.

   (*ii*) To make educational, scientific, and industrial progress of the country possible.
3. Who should have higher education ?—Those who are really fit for it. Students who are interested in studies and are prepared to work hard may get it.
4. Facilities for higher education—(*i*) There should be colleges and universities of a high standard for higher education.

   (*ii*) There should be a proper number of educational institutions for higher studies, for all the students who are desirous of obtaining higher education.
5. **Conclusion**--Those obtaining higher education should be able to get good jobs in the country.

76. USES OF A LIBRARY

1. **Introduction**—Libraries are essential for educational and cultural progress.

2. A library provides all kinds of books on different subjects. We cannot buy so many books.
3. A library provides different newspapers and magazines.
4. Students as well as other people can get books from a public library for reading in their homes.
5. **Conclusion**—We should have really useful libraries with all kinds of books.

77. THE VALUE OF GROUP DISCUSSION (P.U. 73)

1. **Introduction**—Group discussion means discussion of a number of persons on a topic which is debatable (worth discussion). Topics or subjects for group discussion can be such as "Is Democracy a Good System of Government?", "Capitalism and Socialism", "Co-education', "Is the UNO a Failure?", etc.
2. Group discussion gives every person taking part in it a chance to speak and discuss the topic with others. It is a good practice in discussion. It teaches us to hear the point of view of the other person.
3. Group discussion sharpens the intelligence and understanding of those taking part in it.
4. Group discussion adds to (increases) the knowledge of those taking part in it. Those discussing a subject convey new points to each other.
5. **Conclusion**—There should be group discussions in educational institutions on proper topics.

78. THE MODERN YOUTH (OUR YOUNG PEOPLE)

1. **Introduction**—Our modern young men and women are often not very satisfied with their condition in life.
2. The activities of our modern young men and women in colleges and univerities. How they study and behave there. Many do not take much interest in studies.
3. The activities of young men and women outside colleges and universities—How they pass their time at home—Their different enjoyments and activities outside their homes.
4. The activities of young men working in offices, factories. banks, etc. These men are more serious than students.
5. The problems of our young men and women in society. Many of them cannot study in good educational institutions because of poverty. Unemployment is a great problem for many educated young people. Poor or unemployed young people are rightly unhappy and in an angry mood.

79. YOUTH IS A PERIOD OF STRESS AND STRAIN

1. **Introduction** A person in his youth is very emotional. His moods change quickly.

2. A young person often tries to do many things in his life. He has very high aims. He struggles (makes great efforts) and faces troubles in trying to achieve (gain) them.
3. Generally a young person easily gets pleased. He may also get into anger very soon. He can have strong feelings of love and hatred for others.
4. In youth a person is disappointed when he cannot enjoy life after his desires.
5. A young person struggles and makes efforts, has his enjoyments and disappointments. He is very much under a strain.
6. **Conclusion**—It is good for a young person to have a life of stress and strain, effort and struggle. Life without these becomes dull and uninteresting.

80. THE EDUCATIVE VALUE OF TRAVELLING

1. **Introduction**—Travelling to new cities and places increases (adds to) our knowledge, and also gives us a lot of pleasure.
2. We learn about the social conditions of a country by travelling through it—the different professions in which people work, their economic condition, their activities in society, the condition of educated and uneducated people in the cities and the work that they do, etc.
3. We learn about the different customs, traditions (روایات) and ways of the people by travelling through a country.
4. We learn about the political conditions of a country through travelling—the system of government, activities of political parties and leaders, political ideas of the people, etc.
5. We learn about the industrial conditions of a country by visiting its industrial centres and factories and about the agricultural conditions by visiting its villages, farms, etc.
6. We learn about the history and culture (تہذیب) of a country by visiting its historical places, museums, ancient cities (cities of times long ago), etc.
7. **Conclusion**—Travelling to different parts of a country or of the world is a *practical* means (way) of increasing our knowledge.

81. IS SCIENCE A MENACE OR THREAT
(OR) IS SCIENCE A DANGER FOR US
(OR) IS SCIENCE A DESTRUCTIVE POWER ?

1. **Introduction**—Science has been used for construcive as well as destruttive purposes.
2. When can science be really a threat to us ?
   (*a*) if scientists go on making more and more destrúctive weapons of war :

(*b*) if politicians and rulers force scientists to prepare weapons and bombs instead of making new, useful inventions.

3. Some people say that scientific inventions have made our life artificial. We have come to depend on (cannot do without) machines in most of our activities and work. We are using luxuries of life more and more. We are no more simple and natural in living. Thus science is a menace (threat) to us.
4. Many people have moved away from religion because of too much attention to things of science and inventions. Some people say that there should not be any place for religion in a purely scientific age (period). They say that science only accepts facts based on observation and calculation. Thus science is a menace as it has diverted (turned aside) our attention from religion.
5. But we are ourselves responsible for making science a menace. We should have made a better use of science, for good purposes only. Then science would not have been a menace.
6. We should attend to all the activities of life suitably—religious, artistic, literary, commercial, scientific and other—and should not allow science to be the only activity or attraction.
7. **Conclusion**—All countries should decide to use scientific knowledge for peaceful, constructive purposes. Then science will no more be a menace.

82. SCIENTIFIC ADVANCES IN THE LAST 100 YEARS

1. **Introduction** Science has made tremendous (very great) progress during the last one huudred years (one century).
2. Scientific progress in the field of road travel—very fast-moving cars, trucks and vehicles using the internal-combustion engine (in which the fire burns inside).
3. Scientific advances in the field of railway travel—diesel and electric engines have made railway travel easy and fast.
4. Scientific advances in the field of air travel—very fast-moving aeroplanes are available. Space travel has become possible because of the great scientific progress. Man succeeded in reaching the moon in special air-ships.
5. Uses of atomic energy for the preparation of atomic weapons, production of electricity, for driving ships at sea, etc.
6. Scientific advances in medicine and surgery—new kinds of medicines and injections have been prepared in laboratories which can cure highly dangerous diseases quickly. Operations of the heart and the brain are possible.
7. Scientific advances in industry—new kinds of machines have been invented to make things of daily use like cloth, match-boxes, shoes, etc. in large quantities within a short time. Different kinds of new machines used in printing presses have made printing cheap and quick. So books on a large scale can easily be printed.

8. Scientific advances in agriculture—machines like tractors have made it very easy to grow crops. Scientists and chemists have developed new salts and fertilizers (chemicals for making crops grow better) which have increased (raised) food production very much.
9. There have been other very useful scientific inventions like the radio, television, radar, electronic computer, etc.
10. **Conclusion**—Scientific advances during the last one hundred years have completely changed man's life on earth.

83. SCIENCE AND HAPPINESS (P.U. 75)

1. **Introduction**—Science has done a lot for us. Our modern life is the result of scientific progress.
2. It is not correct that the use of scientific inventions and methods *always* makes us happy.
3. Scientific inventions in the form of different machines have made us too busy. We have lost much of our peace of mind.
4. Our desire to have more facilities and money has gone hand in hand (together) with scientific progress. This has made many of us greedy and worried about material progress.
5. Yet science has increased (added to) our comforts and happiness in a number of ways. For example :
   (*i*) By providing quick means (ways) of travelling like the motor car and the aeroplane.
   (*ii*) By providing luxuries (things giving enjoyment and pleasure) like the electric heater, the air-conditioner, video casette recorder (VCR), etc.
   (*iii*) By making fine medicines available to everyone.
6. **Conclusion**—Science should be an agent of real happiness and satisfaction rather than of distress (discomfort or sorrow).

84. SCIENCE AND RELIGION

1. **Introduction**—Science means knowledge gained through observation and experimentation and arranged in the form of theories, laws, etc. Religion means belief in spiritual matters which is not based on observation, calculation or experimentation.
2. Religions like Islam give us true knowledge of the world, its physical phenomena (مظاہر) and social problems. We can confirm or prove these facts of knowledge through observation, experience and experimention. So true religion is not opposed to science.
3. True religion encourages us to gain as much knowledge as possible. Scientific knowledge is necessary for the welfare and progress of human beings. Religion asks us to work for the welfare and progress of others. So, in a way, religion favours gaining scientific knowledge.

4. Science cannot tell us anything about matters of the other world, about our existence before birth and after death, about our moral problems, etc. *Religion tells us all about these.* Science helps us in solving the problems of the physical universe. So both religion and science are important for us.
5. We should make use of science for the good of others. Religion asks us to serve others and work for their welfare as much as possible.
6. But science can be used to defend our religion and national honour. If the enemy makes use of science to make destructive weapons of war, we too should do the same. But *all* the nations of the world should try to reach an agreement to use science for peaceful purposes alone.

85. PREPARATION FOR WAR IS NECESSARY FOR PEACE (OR) IF YOU WISH FOR PEACE, BE PREPARED FOR WAR

1. **Introduction**—War is quite common in our times.
2. If a country has powerful armed forces, other countries are afraid of attacking it.
3. Preparations for war are necessary for a country when its neighbours are also arming themselves. Examples: Pakistan and India, the Muslim countries and Israel.
4. There has not been a world war for the last many years because world powers possess highly dangerous nuclear weapons and powerful armed forces.
5. **Conclusion**—Preparations for war can be given up (stopped) by countries if they all agree and decide to live in peace.

86. INDUSTRIALIZATION IS NECESSARY FOR PROGRESS (OR) THE ROLE OF INDUSTRY IN OUR ECONOMY (ECONOMIC SYSTEM)

1. **Introduction**—Industry is necessary for economic progress. We should industrialize our country as much as possible.
2. Some ways of industrializing our country :
   (*i*) The government can set up factories and mills at places where private persons are not ready to establish them. It can open new industries using the raw materials (خام مال) of the country. Those with huge capital should be encouraged to invest in new industries.
   (*ii*) Foreign countries can be asked to establish more industries in our country. Industries like those producing cars, aeroplanes and tractors can be set up with the co-operation of foreign experts and scientists.

(*iii*) We should try to make quick scientific progress. Every facility for scientific research should be provided. We need a greater number of scientists, engineers and specialists for quick industrialization.

3. Need to have heavy industry, that is, industry producing heavy machines like those used in cotton factories, factories manufacturing tractors, trucks, etc.—machines which can produce other machines and heavy arms.
4. Need to have more steel mills, iron industry, etc.
5. Natural fuels like the Sui gas and atomic and solar energy can be used in factories for quick industrial progress.
6. Benefits of industrialization -more jobs for workers and labourers of different kinds, greater production of goods for the people, export of manufactured goods on a large scale, etc.

87. INDUSTRIAL FAIRS

1. **Introduction**—Industrial fairs are held in most countries. There are also international industrial fairs.
2. The main industrial products of a country are exhibited in industrial fairs.
3. We get to learn about the industrial progress of our country through industrial fairs. We can make suggestions to the government and to the industrialists for the production of the things that we need in greater quantities. Technical experts and scientists can make suggestions for the improvement of the quality of the things produced.
4. Industrial fairs to which different countries send their industrial products inform us about their industrial and scientific development.
5. **Conclusion**—We should have industrial fairs more often.

88. VILLAGE FAIRS

1. **Introduction**—There are fairs in villages nearly every year. Fairs can be more than once a year.
2. Different kinds of things like sweets, fruits, cloth, toys are sold in a village fair.
3. Children are much happy to visit village fairs. They buy things of their interest like toys, sweets and fruits.
4. Special things of interest in a village fair—small theatres, village dances, jokers showing their funny tricks, etc.
5. Men, women and children wearing clothes of different colours visit a village fair in large numbers. Most of them are very satisfied.
6. But poor people and beggars can also be seen in a village fair.

89. FOOD SHORTAGE

1. **Introduction**—Food shortage is there in most countries. It is an international problem.

2. Population and food shortage—It because of a quick increase (rise) in population that food shortage generally occurs. Countries with huge populations, especially in Asia and Africa, are facing serious food shortages.
3. How to solve the problem of food shortage :
   (*i*) By increasing the production of food (through modern methods of farming, by bringing more land under cultivation).
   (*ii*) By solving agricultral problems like waterlogging (the abnormal rise in underground water level) and salinity (collection of the salts of the earth around the plants because of less water).
   (*iii*) By controlling the increase in population.
4. International arrangements to solve this problem :
   (*i*) The UNO and other world agencies should make plans for the removal of food shortage in different parts of the world.
   (*ii*) World agencies should ask countries with surplus (extra) food to send it to the countries short of it free of cost or at low prices.
   (*iii*) World agencies should help Asian and African countries with huge populations (through experts and machines) in growing more and better food.
5. Need for world conferences on food shortage in different parts of the world. Food experts of all countries should take part in them to find new ways of meeting the food shortage.
6. **Conclusion**—All the people of the world should be able to eat and live well.

90. LIFE INSURANCE

1. **Introduction**—Life insurance means making a definite amount of money secure (safe). An insured person goes on paying an instalment of money (called the premium) regularly to the insurance company. He gets his insurance money after a certain period. If he dies earlier, his family or dependants (those whom he supports) get it.
2. An insured person gets a large amount of insurance money at the end of the insurance period. He can build a house, marry his children, or start a business with it.
3. A person can die any moment. If he is insured, he can be sure that his family will be getting his insurance money.
4. How to increase life insurance in the country ?—We should tell the people about the benefits of life insurance on the radio and television and in newspapers. Insurance companies should try to insure all kinds of people in cities as well as villages. Shops, factories, companies, etc. should make life insurance of their workers compulsory.

5. Life insurance provides huge amounts of money to insurance companies. They can invest them in industry or for national progress.
6. **Conclusion**—Insurance can play an effective role in the development of a country.

91. THE CHARM OF SLOGANS (نعرے) (P.U. 73)

1. **Introduction**—Slogans are of many kinds. Those raising them try to make them as exciting and charming as possible.
2. Political slogans which poliiticans or political leaders raise from time to time. –Politicians make their slogans attractive to get votes from the people in elections or otherwise to make themselves popular. These slogans are about the things and facilities that they are going to provide to the people if they are elected to power —Political slogans about the rights of the people.
3. War slogans—these are raised by rulers, politicians and public leaders to make their countrymen ready for a war against another country. These slogans arouse (excite) the feelings of the people against another country.
4. Other charming slogans—students raise them during college or university elections, religious leaders raise religious slogans to arouse the religious feelings of the people, etc.

92. PROPAGANDA

1. **Introduction**—Prodaganda has became a regular kind of activity in our times.
2. Kinds of propaganda—political propaganda that is made by the government, political parties or leaders ; religious propaganda made by religious parties or leaders ; business propaganda made by business organizations, etc.
3. Propaganda is made through newespapers and magazines, the radio and television, through public speeches on loudspeakers, public debates and discussions, etc.
4. Governments make a lot of propaganda of their policies on the radio and television and in newspapers. Countries on bad terms (having bad relations) make a lot of propaganda against each other.
5. The government should punish those making false propaganda. The United Nations Organization should take steps against a government making false propaganda against another government.

93. PUBLIC OPINION (رائے عامہ) AND ITS POWER

1. **Introduction**—Public opinion means the views of the public or the majority of the people on important national affairs or on social matters.
2. Force of public opinion—It is very difficult to solve a national or social problem against public opinion.

3. The government cannot easily do anything against public opinion on any matter. Only a dictatorial government can act against public opinion. But when it does so, it become quite unpopular with the pople.
4. A democratic government always respects public opinion. The people's representatives (نمائندے) inside and outside the elected assemblies try to work and act according to public opinion.
5. Public opinion of educated and cultured (مہذب) people is very valuable and useful. But uneducated and uncultured people cannot often form wise and correct opinions on important national and social problems.
6. **Couclusion**—We should try to educate all our people properly within the shortest possible time. Then public opinion on different political, economic and social problems will generally be positive and beneficial (useful).

94. GENERAL ELECTIONS

1. **Introduction**—General elections are necessary for democracy.
2. General elections are held in all democratic countries after regular intervals. They are also held in Socialist or Communist countries.
3. In democratic countries different political parties or candidates with different programmes take part in general elections. In most socialist or communist countries the candidates of only one political party can take part in elections.
4. In most countries both men and women above a certain age can vote in elections. Both men and women can stand as candidates.
5. Political parties or candidates make great preparations for elections The candidates make speeches at public meetings. There are special radio and television programmes, special editions of newspapers, etc. Huge processions are taken out.
6. Benefits of general elections. They make the people conscious of the political and economic problems of the country. The people can elect members for assemblies and rulers of their own choice.
7. The people should be properly educated. They should be economically satisfied. Then they can vote wisely and freely in elections. Elections should be fair.

95. STRIKES—THEIR USES AND HARMS

1. **Introduction**—Strikes have become quite common in our times.
2. Different kinds of people go on strike—labourers working in factories, workers in offices, students, etc. go on strike to press for their demands.

3. Some strikes are very troublesome for the public, for example, of bus and taxi drivers, railway workers, telephone and telegraph workers, shopkeepers, etc.
4. Causes of strikes—demands of the working people for higher wages and salaries for better facilities, etc. Shopkeepers or businessmen go on strike to protest against new taxes or trade policies of the government.
5. Some uses of strikes—Through them the working people and students can present their just demands to the higher authorities and get them accepted. Through them they can express their anger against the bad policies of the higher authorities.
6. Some harms of strikes –Through strikes students lose much of their time. Strikes of transport and railway workers badly affect business and industry. Strikers can become violent and begin destroying property or injuring or killing others.
7. Workers of different kinds should not go on strike as long as it is not necessary and proper. They should not be misled by political parties.
8. The government and responsible people in society should work for the removal of the *causes* of strikes. There should be justice and equality in society as much as possible.

96. CAREERS OR PROFESSIONS FOR WOMEN (OR) WORKING WOMEN (P.U. 81, 83)

1. **Introduction**—Women should work like men in different professions for the development (progress) of the country. But some professions are more suited to them.
2. The best professions for women are those in which they do not have to make much physical effort. Such professions are those of teaching, medicine, sewing, etc. They should also have enough free time to look after (take care of) their homes, hubsands or children.
3. Those professions which require a lot of physical effort are not suited to women. Such professions are the army, the police, enginerring, etc.
4. Especially women should join the teaching profession in a greater number. Female teachers can teach boys and girls equally well. With the expansion of education in the country, we shall need a large number of female teachers.
5. **Conclusion**—Like the women of the advanced countries, our women should be able to join different professions freely and easily.

97. SOCIAL JUSTICE

1. **Introduction**—There is social jutsice when the rights of all kinds of people are respected and fulfilled. There is social justice when people of all the classes can live in comfort.

2. Social justice in the form of economic justice—people of all the classes should have chances of having proper (suitable) incomes. They should be able to buy things of daily use at suitable prices. They should be able to get employed easily and to make progress in life. They should have proper facilities for education, medical and housing facilities, etc.

3. Justice between person and person—all kinds of people should be able to live without fear of anyone. Rich or powerful persons should not able to trouble or oppress (treat cruelly) poorer people.

98. SOCIAL EVILS (سماجی برائیاں) (P.U. 81)

1. **Introduction**—No society is free from evils. Human beings have good as well as bad habits and ideas. Their bad habits, ideas and tendencies (رحجانات) develop into social evils.

2, Examples of social evils :

(*i*) Cruelty in different forms—cruelty of powerful rulers and officials to common people, cruelty of men to women (*e.g* , husbands to wives), cruelty of masters to servants, etc.

(*ii*) Bribery (رشوت ستانی) and corruption (بد عنوانی)—giving and accepting bribes.

(*iii*) Blackmarketing (چور بازاری)—selling things at much higher prices than the right prices.

(*iv*) Hoarding (ذخیرہ اندوزی)—hiding stocks of things for sale at higher rates afterwards.

(*v*) Smuggling.

(*vi*) Adulteration (ملاوٹ کرنا).

(*vii*) Drinking (شراب خوری).

(*viii*) Gambling (جوئے بازی).

(*ix*) Injustice in different forms—not paying proper wages or salaries to workers, favouring a person too much even when he does not deserve it (is not worthy of it), not giving a chance to a person to work and earn money when he deserves it, etc.

(*x*) Competition among people to become richer and have better and more expensive things than others through dishonest means (ways).

3. There should be strict laws to punish those who practise these and other social evils.

4. The people should be properly educated about the need to root out social evils.

99. SMUGGLING

1. **Introduction**—Smuggling is very harmful to the economy (economic system) of a country. It is a crime against society.
2. Some bad results of smuggling :
   (*a*) The governmenɿs loses foreign exchange when goods are smuggled out of the country. When goods are smuggled into the country, it cannɔt earn from the taxes on them.
   (*b*) When things like foodgrains are smuggled out, their quantities in the country get reduced, and their prices rise.
   (*c*) When foreign industrial products are smuggled into the country, the factories producing them inside the country have to reduce their production.
3. People should not buy smuggled goods.
4. Smugglers should be given very heavy punishments.

100. ADULTERATION (ملاوٹ کرنا)

1. **Introduction**—Adulteration is quite common now. It is a crime against society.
2. Adulteration of different foodstuffs has harmful effects on health.
3. Bad effects of adulteration on business. Shopkeepers begin adulterating things to sell them in huge quantities at cheap rates (low prices).
4. How to check adulteration ? The government may give heavy punishments to adulterators. The people should try to buy pure things. They should report the cases of adulteration to the government authorities.
5. **Conclusion**—The production of different things, especially of eating and drinking, should be increased (raised) much. Then these will become cheap and adulteration will not be much attractive for traders.

101. SMOKING

1. **Introduction**—Smoking of cigarettes, pipes, cigars, etc. is very common all over the world.
2. Bad effects of smoking on health—it increases the heart-beat, can cause lung cancer, can cause diseases of the stomach, etc.
3. Heavy smoking reduces the duration of life.
4. The smoking of cigarettes is more harmful than that of pipes, cigars, etc. "Hookah" is the least harmful.
5. Smokers spend a lot of money on smoking. They can spend it for better purposes.
6. But smoking gives great pleasure to smokers. Some smokers say they can have fine ideas while smoking.

8. We should everywhere ask smokers to give up (stop) smoking. Many people in the advanced countries have given it up.

102. POLICE BRUTALITY (CRUELTY) (P.U. 75)

1. **Introduction**—The police have to be strict with the people to maintain (keep up) law and order. But they should not be brutal (cruel) in any case.
2. When the police are brutal to the public :
   (*a*) When they catch a person suspected of having committed a crime. They sometimes use force against him in excess.
   (*b*) When they have to face mobs of people protesting against some organization or the government.
   (*c*) When someone breaks the law and it is required to send him to a court of law.
   (*d*) When it is required to disengage two parties fighting with each other.
3. The police should be helpful and kind to the common people as much as possible. When dealing with the law-breakers and criminals, they should try to use force as much as actually needed.
4. It is a fact that the police have to be harsh and somewhat cruel to habitual criminals.
5. **Conclusion**—We should have a well-trained and educated police force knowing well its duties to society.

103. CAPITAL PUNISHMENT

1. **Introduction**—Capital punishment means punishment by death. It is for the greatest crimes like murder, treason (غداری), etc.
2. Why capital punishment is given :
   (*i*) to punish the criminal according to his crime.
   (*ii*) to stop others from committing the same crime.
3. Objections to capital punishment :
   (*i*) Capital punishment does not bring crime to an end.
   (*ii*) Capital punishment is an old from of punishment—it suited ancient (olden) times, but does not suit our modern age (period of history). Man is civilized now.
4. What can be there in place of capital punishment ?
   Criminals can be given punishments through which they can be reformed. They can be kept in prisions where they can be trained and educated.
5. Capital punishment should not be abolished without improving (bettering) our social conditions. Our society should be developed on modern lines to abolish it.

6. **Conclusion**—Capital punishment will always be necessary for those who act against the country. It cannot be abolished for all crimes.

104. THE BEAUTIES OF NATURE

1. **Introduction**—Nature means all the objects and things made by God. The mountains, hills, rocks trees, etc. (created by God for human beings, animals, birds and insects) are such objects.

   The animals, birds, insects etc. living very close to Nature also become its part The weather, seasons, atmosphere, clouds, etc. are also part of Nature.
2. Some most beautiful objects of Nature—rivers and streams flowing through mountains and over the plains (wide flat grounds).
3. Other beautiful objects of Nature—beautiful trees, sweet smelling flowers in forests and gardens—The sea and the sea coast, mountains and valleys, the moon shining brightly, and the stars twinkling in the sky.
4. When we look at the beautiful objects of Nature we forget our worries and troubles.
5. The beauties of Nature make us remember God Who has created them for us.
6. **Conclusion**—We should observe the beauties of Nature closely to become really happy.

105. MORAL COURAGE (اخلاق جرات)

1. **Introduction**—Moral courage means courage to speak the truth and to face dangers without caring what the results may be. It means readiness to face the greatest troubles for the sake of truth and honesty,
2. Moral courage shows how strong a person's character is.
3. It may be more difficult to show moral courage than to show physical courage. Moral courage may mean accepting one's weaknesses or mistakes before others. It may mean speaking the truth or doing the right thing even when others do not like it. Physical courage means showing one's physical stıength.
4, Moral courage is based on strong beliefs or ideas. Great religious prophets (پیغمبر) and philosophers in the past had such beliefs. Great statesmen or politicians also have them. They show moral courage when they express themselves without worrying about the opposition of others, however much it may be.

106. LIFE IS WHAT WE MAKE OF IT (Mul. 81)

1. **Introduction**—Generally we can make our life happy or unappy through our own acts, behaviour or thinking.

2. We should make the best efforts to make our life happy and good.
3. We should never think that it is our fate (luck) to suffer troubles or to fail in life. Even if we are not successful in achieving (getting) our aims in life, we should go on making efforts. Honest struggle (making serious efforts) in life is in itself a pleasure. It generally brings success.
4. We should make the best use of all the good chances or opportunities that we get in life.
5. We should get enough knowledge for the profession in which we want to work. We should then start working honestly. We shall succeed and remain happy.
6. **Conclusion**—We should depend on our own abilities and capacities to succeed. We should not depend on others for success.

107. LIFE IS A NOT A BED OF ROSES (OR) LIFE IS A STRUGGLE (جد و جہد)

1. **Introduction**—Struggle or hard work is necessary for any kind of real and great success in life. All great men in history struggled to succeed.
2. We need to work hard and struggle to achieve good or high aims in life.
3. Better and higher aims require greater struggle.
4. Hardworking and determined persons (those having a firm purpose) succeed in life. Those who sit idle or are lazy do not succeed well.
5. Life is a continuous struggle against difficulties and evils of different kinds.
6. **Conclusion**—A Life of struggle brings real satisfaction and pleasure to a person.

108. LIFE IS WORTH LIVING (بسر کرنے کے قابل)

1. **Introduction**—Those people who have a happy view of life or are optimistic think that life is worth living. Only those who have a pessimistic view (sad view) of life think that life is not worth living.
2. Life has its problems or worries. But it also has its pleasures.
3. We should always remain hopeful while struggling or making serious efforts in life.
4. Life is worth living for all kinds of people working in different professions or living at different places. Children and young and old persons all have their own joys.
5. **Conclusion**—We should always try to enjoy life, even in our difficulties. There is a pleasure in facing troubles.

109. AMBITION (حب جاہ)

1. **Introduction**—Ambition means high hopes or desires to succeed or to become great in life. Most great men of the world were ambitious (desirous of doing great things).
2. Good ambitions of life—to do something great which makes a person famous, rich or highly successful, but does not harm others. Such ambitions may be to pass an examination in the first position, to become a hero of war, to become a great scientist, to become rich through business or by setting up an industry, etc.
3. The ways or means of achieving good ambitions should be good. One should achieve them through honest and hard work and not by fraud or by harming others.
4. Bad ambitions of life—to do or get something extraordinary (unusual) to the harm of others in an evil way—for example, to get a high post by cheating others or through flattery (خوشامد), to become rich in a short time by cheating customers in business, etc.
5. We become active and hardworking while trying to achieve good ambitions.
6. We should always try to have good ambitions to be achieved in good and honest ways.

110. OUR MODERN CIVILIZATION (موجودہ زمانے کا تمدن)

1. **Introduction**—Civilization means a developed or advanced life based on law, government, industry, science, religion, etc. Western civilization accepts religion as part of a person's life. Communist civilization (which has much in common with the civilization of western democratic countries) does not accept religion.
2. Our modern world civilization is industrial and scientific to a very great extent (in a big way).
3. Good results of the great scientific and industrial development—many facilities of the modern life like electric fans, cars, railway trains, comparters, medicines to cure many dangerous diseases, etc.
4. Bad results of the great scientific and industrial development : production of highly destructive weapons of war, competition between countries to become richer and more powerful often leading to wars, competition among human beings in different societies to become richer, preference of things of the world over religion, etc.
5. How can we improve (better) our civilization ?—By making full use of science and industry for the welfare of human beings, by having equality and justice in society, by having agreements between countries to live in peace and to work for the progress of the world, etc.

6. **Conclusion**—All countries should be having an advanced civilization based on high moral principles

111. THE VALUE OF DISCIPLINE

1. **Introduction**—Discipline means a way of life lived in a methodical and regular way. Real success without discipline is not possible.
2. Discipline in Private Life—We need discipline in our private lives. We need discipline to be successful in studies, in trade and in other activities.
3. Discipline and Social Life—We need discipline in society as a whole for social and national progress. The people can work together in an organized was only through discipline. Examples of educational, industrial, agricultural, military and other fields.
4. Discipline and Great Movements—Great national movements like the Pakistan movement before Partition (i.e. division of India) succeeded only because of discipline among the people. Any great movement needs discipline for its success.
5. **Conclusion**—The people should be made disciplined in every possible way. They should be taught the real value and benefits of discipline.

112. NATIONALISM

1. **Introduction**—Nationalism means "love of and pride in a country shown by its people". In the negative sense, it means too much attachment for one's nation and hatred of other nations.
2. Merits of nationalism : (*a*) A nation which is not independent can gain an independent country. The force of nationalism helps it to win independence. Example : the Muslim nation in India achieved Pakistan in 1947. Way back in history, Italy and Germany rose to the status of nation-states in the 19th century. (*b*) Nationalism makes the people work hard for the country's progress and glory. Examples. (*c*) It makes one nation compete with other nations for greater progress. International advancement as a result. Examples : The gigantic scientific progress around the world, industrial and agricultural progress, cultural progress covering the radio, TV, newspapers, etc.
3. Defects of nationalism : (*a*) Nationalism can make the people too much proud of their own history and power and hateful of other nations. Thus it makes then dominate or overpower or fight against other countries. Several wars like the World Wars were the result of nationalism. (*b*) Nationalism forces countries to impose trade restrictions like import and export duties. It limits industrial, scientific and technological co-operation between them.
4. **Conclusion**—Let us divert the passion or spirit of nationalism into constructive channels alone.

113. OPTIMISM

1. **Introduction**—Optimism means a happy view of life or "hopeful, happy feeling about life". An optimist will always look at the bright side of things.
2. Optimism and Struggle in life. An optimist will make great efforts or struggle hopefully. He will not get disappointed easily. More often than not (very often) he will succeed.
3. Optimism and Happiness. Optimism keeps us happy and satisfied. We are happy even in difficulties. As a result, we are usually in good health.
4. Optimism and friendship. An optimist wins friends easily. Others are fond of his company because of his inner happiness and outward sweetness.
5. We should be optimistic, but at the same time realistic. We should not forget (or disregard) the realities of a situation, shouldn't be over-confident or too much hopeful.

114. PESSIMISM

1. **Introduction.** Pessimism means "the habit of thinking that whatever happens will be bad". A pessimist will always look at the dark side of things.
2. Pessimism and Failure. A pessimist cannot make the best efforts or cannot struggle well with his *dark* point of view. He usually does things half-heartedly or in a hopelesss mood and invites failure or defeat.
3. Pessimism and Sadness. A pessimist is often sad. The result of his defeatist philosophy is nothing but (except) sadness.
4. Pessimism and Friendship. A pessimist cannot easily win friends because his inward sadness and outward hopelessness send others away from him (repel others).
5. We should not be pessimistic at all. We should remember that every dark cloud has a silver lining. Our troubles or misfortunes may prove to be stepping stones to heights of success and glory.

115. HAPPINESS

1. **Introduction.** We may call happiness a feeling of satisfaction or pleasure that gives us a good mood or frame of mind.
2. What happiness depends on or is the result of :

   (*a*) Inner purity and religious attitutde. (*b*) Peaceful family life. The home should be like a mini-paradise, a place of comfort and joy. All the people at home should live in co-operation and sweet adjustment.

   (*b*) Good economic condition. In order to be happy and satisfied we need to be well-off. We should try to have a suitable income without many needs to satisfy.

3. Why we are often *not happy*. (*a*) Our distance from religion and our inner impurity make us dissatistfied or sad (*b*) Social evils surround us on all sides. Corruption in different forms affects our peace of mind (mental peace). When we see rich people enjoying all the comforts we too like to do the same. When we can't, we feel dissatisfied. We forget that true happiness never results from having much wealth or facilities.

   (*c*) When we do not succeed in any field, we become dissatisfied or sad. We forget that our failures may teach us to be really successful *in the long run*.

4. Happiness should be our habit. Whatever the conditions or circumstances, we should feel happy and hopeful. After all sadness would'nt bring us any benefit except to weaken our health.

116. CHILDHOOD

1. **Introduction.** Childhood is the golden period of one's life.
2. Why we value childhood so much. (*a*) A child has not any worries or problems. He lives in joy without thinking of the past or the future. (*b*) A child does not mind or take to heart what other people tell him in anger. He weeps or cries only to forget it. It is the grown-ups who "eat their hearts out". (*c*) A child lives in the shadow of the pure love of his parents. He gets love from others too. (*d*) A child enjoys playing forgetful of the passage of time.
3. A child carries the impressions made on him (effects produced on the mind or feelings) into later life. A person's basic personality develops much in childhood. So we are should train him well.

117. FRIENDSHIP

1. **Introduction.** True friendship is one of the greatest blessings (God's favours) on earth. It is a force that supports us in difficulties and increases the joy of success.
2. When true friendship is possible, when it grows : (*a*) When both the friends are equally sincere to each other, when they do not expect personal gains (benefits) from each other. (*b*) When both are ready to face personal losses while supporting each other. For example, one friend should give monetary help to the other to help him repay his loans. (*c*) When both equally share each other's joys and sorrows. Both are always ready to do everything possible for each other.
3. Without friends life will be dull and unintersting. (*a*) Then we cannot discuss our personal problems and secrets with others frankly and openly. (*b*) We cannot enjoy the sweet talk and jokes of our good friends, well-wishers at parties or gatherings. (*c*) We cannot feel the satisfaction of having the support of our friends whenever we stand in need of it.

4. **Conclusion.** Real friendship is perhaps as important as blood relationship. We should value our good friends as we would value our brothers and sisters.

118. BABIES (Mul. 82)

1. **Introduction.** Whenever we visit a new home, we expect to find babies. A young family without babies looks strange.
2. How babies make our life interesting and colourful : (*a*) They are often naughty ; and through their foolish ways please others. Examples. (*b*) They are simple and direct in their behaviour, cannot hide what they want to say or do. They cannot be clever like the grown-ups. (*c*) They are always "doing the wrong thing, at the wrong time, in the wrong place and in the wrong way." Thus they are "comedians of the world's great stage."
3. We would never like to be without babies even if we were offered a lot of wealth in their place.
4. **Conclusion.** It is the babies that take us back to our babyhood or childhood even though in our imagination.

119. GARDENS

1. **Introduction.** We naturally like to visit gardens. Types of gardens—flower gardens, fruit gardens, gardens with grassy grounds and trees.
2. We like to visit gardens because : (*a*) We have trees and green plants all around. We may find fruits and sweet-smelling flowers. Nothing can be better and more enjoyable than to stay in their company. (*b*) We enjoy breathing the fresh air in the shade of beautiful trees. (*c*) We forget all our problems and worries as long as we are there. (*d*) We remember God a great deal Who created (made) all the tress, flowers and fruits. (*e*) We return from there with sweet remembrances and keep happy for long.
3. Gardens are otherwise of great benefit : (*a*) They have large collections of trees so necessary for the supply of fruits and wood. (*b*) They protect the ground from bad effects of the weather. They keep the surrounding lands fit for cultivation. (*c*) They make the atmosphere pleasant.
4. **Conclusion.** We should have as many gardens as possible.

120, IDEALISM (P.U. 85)

1, **Introduction.** Idealism means having ideas about the *high aims or ideals* one would like to achieve or the *perfect things* one would like to have. It is the opposite of *realism* which means facing facts and dealing with them practically and considering *things as they really are.*
2, *Some Advantages of Idealism or Idealistic Attitude* : (*a*) It makes us think of the best that we can do or achieve. I makes us rise

above the ordinary or common aims or purposes. (*b*) Idealism makes us have the best standards of character and behaviour before us. We try to have as perfect a character as possible. (*c*) Idealism helps us to progress socially and nationally according to high national aims. Thus, it can take a country or nation to the greatest heights of progress and glory.

3. *Disadvantages of Idealism*: (*a*) It can make us live in our dreams or in our imagination (thinking), far away from life's realities. We can become theoretical in our approach to our problems instead of solving them directly. (*b*) We can at times have wrong ideals. (*c*) In their idealism, national leaders can prepare their countries militarily to overpower other countries. This can gives rise to competition resulting in destructive wars.

121. DESIRE TO GO ABROAD

1. **Introductiou.** Almost all of us desire to visit some other countries for one reason or another. It is another matter that most of us can't go abroad.
2. *Whv we wish to go abro ıd*: (*a*) For tourist purposes—sight-seeing and enjoyment. (*b*) For higher studies (*c*) For business purposes. (*d*) For employment with foreign agencies. (*e*) For religious purposes—visiting holy places, meeting religious scholars (learned people), etc. (*f*) For evil purposes—smuggling things abroad or bringing things into the country illegally, etc.
3. What I would do if I were given a chance to go abroad.
4. **Conclusion.** We should try to visit the advanced countries more where we can increase (add to) our knowledge easily.

122. WHAT IS INTERESTING ABOUT CRICKET

1. **Introduction.** Every game is interesting in its own way. Cricket has its own charms.
2. What makes cricket different from other games is its *long duration* and *variety of action.* You can play it for the whole day and and you can watch the same player in action as a bowler, a batsman, a fielder. A match continues for several days.
3. We develop a liking for the players we watch in slow and fast action. We watch their individual ways of moving the arms and walking and running around and also the expression of their faces. We like to see the players again and again.
4. Cricket matches bring the players and the spectators (viewers) from two countries close for a couple of days. It is a good means (way) of developing contacts between then. Other games last a few hours or even less and do not have such a cementing force.
5. **Conclusion.** Cricket is a game of chance or luck. When we are in love with it, we begin associating (connecting) it with our luck.

EXERCISES ON ESSAY-WRITING

1. My Favourite Political or Religious Leader.
2. My Favourite Film Star or TV Actor.
3. An Ideal Teacher (or Principal).
4. An Ideal Student.
5. My Favourite Scientist (Living or Dead).
6. If I were the President or Prime Minister of the Country or the minister of education (what I would do...)
7. If I were a great scientist.
8. A Visit to a Big City.
9. A Visit to a Village.
10. A Visit to a Factory.
11. A Visit to a Science Laboratory (like a Scientific Research Centre or a Nuclear Lab.)
12. A Visit to an International or National Trade or Science or Agriculture Fair.
13. A Visit to the Radio or TV Station.
14. The Radio Programmes of My Country. (Also write on My Favourite Radio Programme.)
15. The TV Programmes of My Country. (Also wtite on My Favourite TV Programme.)
16. The Worst (or Most Unhappy) Day of My Life.
17. The Day There Was No Electricity in My Town **(Mul. 84)**
18. My Subjects of Study.
19. Things Which Amuse Me.
20. How I Would Use My Eyes if I had Three More Days to See. **(Mul. 81)**
21. Qualities of a Good Friend.
22. Qualities of a Good Businessman.
23. The Advantages and Disadvantages of Living in a Big City.
24. The Advantages and Disadvantages of Living in a Village.
25. How to Eradicate Illiteracy (pull up illiteracy by the roots) — How to Spread Education all around.]*See the essays "Universal Education" and "Adult Education"* in this book of yours].
26. Education and the Moulding (shaping or forming) of Character. **(P.U. 84)**
27. The Place of English in Pakistan.
28. The Role of the Provincial Languages.
29. Computers and Our Life.

30. Is the Third World War Inevitable (sure to happen). (Mul. 81)
31. The Past, Present and Future of My Country.
32. The Afghan Problem or Crisis.
33. Pakistan as a Non-Aligned (non-attached) Country.
34. Some suggestions to make Pakistan a Welfare State. (Mnl. 84)
35. Independence Day (14th August) Celebrations. (Mul. 82)
36. The Hijacking of Aeroplanes (OR) Air Piracy.
37. Sports in Pakistan. (P.U. 82)
38. Advertisement and the PTV
39. The Life of a Doctor.
40. The Life of a Lawyer.
41. Popular Superstitions. (P.U. 84)
42. The Rains.
43. The Bicycle. (P.U. 82)
44. Pakistan's Neighbours.
45. Accidents.
46. Tourism.
47. The Motor-Cycle or Scooter.
48. The Spring Season. (P.U. 82)
49. Are Men More Slaves to Fashions than Women ?
50. Is Man Destined (is it his fate) to Suffer for ever ?
51. School and College Friendships.
52. National Character. (P.U. 83)
53. Bribery. (P.U. 84)
54. Struggle is Life.
55. Character is More Important than Money or Property.
56. Character is More Important than Cleverness.
57. How to be Happy, if Poor.
58. Human Brotherhood (feeling of fellowship for others).
59. The World is too Much with Us. (Mul 81)

[*We are most of the time involved in worldly activities, and remain away from spiritual or artistic pursuits.*]

60. How can we make the World a Better Place to Live In ?
61. Advantages of Fasting. (Mul. 84)

PART II

COMPREHENSION AND PRECIS-WRITING

1. Comprehension

Comprehension means "understanding" or the ability to understand something. In examination questions on comprehension, students are required to read given passages and then to answer questions.

In a question on comprehension :

(1) You may be asked questions about the *main ideas of the given passage.*

(2) You may be asked to give *your own views on certain points of the passage or about certain problems discussed in it.*

(3) You may be asked to *explain or use in your own sentences certain words, phrases (groups of words) or idioms in the passage.*

(4) You may be asked *to suggest a suitable title for the passage* and to give reasons for your suggestion.

(5) You may be asked *to make a precis or summary of the passage.*

2. Precis-Writing

Precis means "brief summary". You may be asked to summarize (or write the precis or summary of) a given passage in about one-third of its length. You may also be asked to suggest a title for the passage.

ANSWERING QUESTIONS ON COMPREHENSION AND PRECIS-WRITING

(1) Read the given passage carefully. Underline or just remember the main ideas or aspects of the passage.

(2) Read the given questions on the passage carefully. See which parts of the passage provide answers to these questions.

Then write the answers, in your own words, *but as far as it is possible to do so.* Please see that your answers are *to the point* (*i.e.*, just according to the questions). It is often good to repeat the main words of the questions at the beginning of the answers—please see the Solved Examples.

(3) If you are asked to write the title of the passage, suggest it. The title *should cover the main aspects* or *ideas of the passage.* Your title may consist of (made up of) some meaningful words from the passage.

While attempting questions on comprehension or writing a precis :

(*i*) You may not be able to use words of your own in your answer for some special words, names, terms (words with

special meanings), etc., used in the given passage. So you will have to reproduce the same words as *atoms, energy, soldiers, Columbia, general elections, etc.*

(*ii*) You may not include examples or long explanations of certain points in your summary or even in your answers to the questions, *if your answers remain (continue to be) complete (by not including them).*

(*iii*) Try to write your answers or summary in the third person or in the indirect speech and *in your own words as far as possible.*

(*iv*) Do not include or add anything of your own in your summary. In answers to the questions, too, do not add anything of your own unless, of course, you are required to do so.

SOLVED EXAMPLES

The following solved examples cover all kinds of examination questions on comprehension without precis-writing and with it.

At first easy and short, and then a little long and more difficult passages are given, both in the examples and the exercises.

Q. 1. Read the following passage carefully and answer the questions asked at the end. (*Meanings of difficult words or phrases are given within brackets.*)

It is often said that science is absolutely (completely) necessary for our modern life. Of course most of our modern comforts in our homes and in society are the result of the use of science. Great scientists used scientific principles for the benefit of mankind and made possible the advent (coming) of our scientific age (period of history). Our problem in this century is how to check the use of science for destructive purposes. We are horrified (very much frightened) to see all kinds of destructive weapons and bombs in the possession of different countries. These weapons and bombs have actually (really) been prepared by scientists on the order of the rulers of their countries. The numbei of these weapons is increasing (getting more) every day. Now we are faced with the danger of total destruction if these weapons and bombs like the atom or hydrogen bomb are used by the big powers or by the most powerful countries against each other. No country can escape (avoid getting away from) the highly destructive effects of a nuclear war.

Questions on the passage :

(*i*) What is our great problem today in regard to the use of science ?

(*ii*) What is the danger of 'total destruction' that we are facing these days ?

(*iii*) What title ·ould you suggest for the above passage ?

Answers :

(*i*) Science has done a lot for us. It is because of the use of science that we enjoy so many comforts in our life The use of scientific principles by great scientists has been of great benefit to human beings. This use has brought our scientific age into being (existence).

(*ii*) Our great problem to-day in this regard is how to stop others from making use of science for purposes of war.

(*iii*) These days we are facing the danger of "total destruction" from the large number of highly dangerous weapons and bombs possessed by different countries. We may be facing complete destruction if the most powerful countries come to use them against each other.

(*iv*) **The Title : GOOD AND DANGEROUS USES OF SCIENCE.**

Q. 2. Read the following passage and answer the question given below it :

Sports and games are also very good for character-training. In their lessons at schools, boys and girls may learn about such virtues (great qualities) as unselfishness (selflessness), courage discipline and love of one's country ; but what is learned in books cannot have the same deep effect on a child's character as what is learned by experience. The ordinary (common) day-school cannot give much practical training in living, because most of the pupil's time is spent in classes studying lessons. So it is what pupils do in their spare time that really prepares them to take their place in society as citizens when they grow up. If each of them learns to work for his team and not for himself on the football field, he will later find it natural to work for the good of the country instead of only for his own benefit (advantage).

(*a*) Explain or discuss why it is so that lessons at schools do not have the same deep effect as games and sports on the character of children ?

[In such questions, requiring you to *explain* or *discuss* something, you can *add* a little material of your own to that given in the passage. But be relevant (to the point) and brief.]

(*b*) Why is it so that a pupil cannot have much 'practical training in living', at school ?

(*c*) Explain how a player learns to work for the good of his country ?

(*d*) What title can you suggest for the above phssage ?

Answers :

(*a*) Lessons at school do not have the same deep effect as games and sports on the character of children. It is so because

lessons or lectures are only *theoretical* teaching. In classrooms children learn about good qualities of character like courage (bravery) and discipline from books or from the lectures of their teachers. But when they play games and sports they learn about these qualities in a *practical* way, at first hand. While playing games they have a *practical experience*, which teaches them how to play in an unselfish, bold and disciplined way. What they learn through practical experience has a deeper effect on them than what they learn in theory.

(*b*) At an ordinary school a pupil cannot have much *practical* training in living because most of the time he learns his lessons in classrooms, in a theoretical way. He does not have chances there to learn about the ways of living in a *practical* way, through *personal experience*.

(*c*) A player learns to work for the good of his country because while playing he learns to work for his team, and not for himself alone. When he plays games like football, he makes efforts to help his side in doing better than the other side. All the players on each of the two sides co-operate and help each other in playing well. When these players enter practical life, they try to work for their society or country. They do their regular work in an unselfish way. They do so not only to benefit themselves but *also* to benefit others. They behave thus in a natural way as they have already been behaving while playing games.

(*d*) **The Title : GAMES AND SPORTS AND CHARACTER TRAINING.**

(OR) THE VALUE OF GAMES AND SPORTS.

Q. 3. Read the following passage and answer questions at the end :

Two hundred years ago in England four out of five of the children of poor parents died before they were five years old. Of their many diseases smallpox was the worst. Young and old were attacked and those that did not die became deaf, blind or even mad as a result of the illness. All were left with ugly scars (marks) on their skin.

But no one ever seemed to catch the dreadful (terrible) disease twice. A person who recovered (got well) from smallpox was safe, for at least some time. This had been noticed many years before and it had also been discovered that a person could escape a serious attack of smallpox by being infected (by putting germs of the disease into the body) with a mild (not strong) form of the disease. This was done by making a small wound and inserting (putting in) some of the matter from a smallpox sore (open wound or ulcer). This was called *inoculation* (introducing a weak form of a disease into a living body as a protection against the disease). But often serious illness or death resulted.

One day a clever doctor named Jenner had an idea. He had noticed that people who had been infected with a harmless disease called cow-pox, which was caught from cows, seemed (appeared) to be safe from smallpox. He decided to try the experiment. He put some matter from a cow-pox sore into a little bottle and went off to see one of his patients who were waiting for a smallpox inoculation. He made a small cut in the patient's flesh and put the cow-pox matter into it. The smallpox patient got all right. This was the wonderful discovery of smallpox inoculation that Dr. Jenner made in the 18th century.

(*a*) **What were the results of smallpox as described by the writer in the passage above ?**

(*b*) **What does the writer of the passage say in its second paragraph ? Make it clear briefly and in a simple language.**

(*c*) **How did Dr. Jenner come to make his great discovery of smallpox inoculation ?**

(*d*) **What comments can you make on the discovery of Dr. Jenner ? Write only a few sentences.**

Answers :

(*a*) These were the results of smallpox. Many children died of this disease. Young and old people, who recovered from it became deaf. blind or mad. Then this disease also left ugly marks on their bodies.

(*b*) The writer says in the second paragraph (of the passage) that a person who once suffered from smallpox did not suffer from it again for some time. It was possible to avoid (escape from) a serious attack of smallpox on a person by putting some of its germs into his body through *inoculation*. That is, these germs were introduced into his body by making a small wound on it and then putting in some matter got from a smallpox sore. But this could not always save people from the attack of smallpox.

(*c*) Dr. Jenner came to make the discovery of smallpox inoculation in this way. First of all, he considered the idea that those who caught the disease 'cow-pox' from cows did not suffer from smallpox. He made an experiment to test his idea. He inoculated a smallpox patient with matter taken from a cowpox sore. He put the matter taken from the cowpox sore into a small cut which he made in the patient's body. The smallpox patient recovered from his disease. Thus, Dr. Jenner made the discovery of smallpox inoculation.

(*d*) Dr. Jenner's discovery of smallpox inocluation has been of great benefit to human beings all over the world. It has saved the lives of millions of smallpox patients. It is now possible to inoculate such patients with the material got from cowpox sores. Now it is possible to inoculate persons for

other diseases like typhoid fever and cholera. It means inoculating the germs of these diseases into their bodies. Thus, Jenner's principle of inoculation is bing widely used to cure patients or to prevent people from falling ill.

Q. 4. Read the following passage carefully and answer questions given at the end :

An *archaeologist* (آثار قدیمہ کا ماہر) studies the past and from the evidence (that which proves something) he can find builds up a picture of how people lived. He is able to *reconstruct* the daily lives of men and women who lived thousands of years ago by studying scientifically the things which those men and women have left behind them. He prepares lists and compares their weapons and tools, their pots, needles and combs, and the ruined homes and graves in which these *prehistoric* (of the times earlier than recorded history) possessions are found.

What kind of facts can the archaeologist learn from these *random* (irregular) *survivals* (things continuing to exist) of the past ? From the weapons he judges the size of the animals their owners could kill; from the tools he sees what crafts (skilled arts) they had mastered ; from the pots and needles and combs he *assesses* (estimates the value of) the domestic (of the house) skills (special abilities of doing different things) and fashions of their wives, and from their graves, and more especialty the objects found inside the graves, he understands *primitive* (very ancient قدیم) man's hopes and fears of an *after-life* (life after death). With the archaeologist's help it is now possible to give in some details about 9,000 years of history in the Middle East (that is, in countries like Egypt, Syria, Iraq, etc.), and to write a generally reliable (dependable) account (description) of human evolution (development or progress) going back some half-million years.

(*a*) How does an archaeologist learn about the lives of men and women who lived thousands of years ago ?

(*b*) Describe in your own words (as far as it is possible) some of the facts that an archaeologist learns from the objects of the prehistoric times (of the period before recorded or written history).

(*c*) To what extent (to what degree) has the archaeologist helped us in our study of world history ?

(*d*) Explain the meanings of and use in meaningful sentences of your own the following words or phrases given in italics (in sloping letters) in the passage :

Note : (*i*) Give the sense of the words or phrases if you cannot give their exact meanings.

(*ii*) Try to give the sense or the meanings which suit the passage.

(*iii*) Use the words or phrases in sentences according to their sense :

Archaeologist,	Reconstruct,
Prehistoric,	Random survivals,
Assess,	After-life.
Primitive,	

(*e*) Suggest a suitable title for the passage.

Answers :

(*a*) An archaeologist learns about the lives of men and women who lived thousands of years ago in these ways. He studies the things left by them in a scientific or systematic manner. He makes lists of (arranges) their things like weapons, tools, needles, combs, etc. and the ruined houses and graves where they were found. He measures these things and compares them with each other to learn how the people lived in prehistoric times.

(*b*) Some of the facts that an archaeologist learns from the objects of prehistoric times are as follows. He learns about the *size of the animals* of those times from the weapons used by the people to kill them. He learns about *their skilled arts* from the tools they used. He learns about *their ways of doing different things in their homes and the fashions of their women* from their pots, needles and combs. He learns about *their ideas, hopes and fears of the other world* from their graves and the things found inside them.

(*c*) The archaeologist has helped us in learning some details of the nine thousand years of history of the Middle Eastern Countries. He has helped us much in writing about the gradual (slowly and by degrees) progess or development of human beings over the past half-million (five lakh) years. Thus he has helped us in our study of those periods of world history whose records are not available in books or writings.

Meanings and Use :

Archaeologist means a person who studies the things of the people of prehistoric times (of the times before history came to the written). He tries to learn the ways of living, the culture (تہذیب) or civilization (تمدن) of those people who lived thousands of years ago.

Use : *Archaeologists* have helped us much in learning facts about our ancient (قدیم) civilizations.

(*ii*) *Reconstruct* means here to present again in a systematic way, make clear to readers.

Use : Our teacher tried to *reconstruct* the events (happenings) of the war between India and Pakistan.

(*iii*) *Prehistoric* means "of the times earlier than recorded history."

Use : It is not easy to find good books on the *prehistoric* culture of a country.

(*iv*) *Random survivals* here means things which still exist of ancient (very early) times, but in an irregular way. Archaeologists often find or get these things by chance.

Use : At Harappa in Pakistan we can see many *random suruivals* of ancient times.

(*v*) *Assess* means to find the meaning or value of.

Use : The teachers can very well *assess* my ability.

(*vi*) **Meaning :** *After-life* means "life after death, in the other world."

Use : Muslims believe that all human beings have an *after-life.*

(*vii*) *Primitive* means "of very ancient times, of very early periods of history".

Use : *Primitive men* had joys, sorrows and fears like us.

(*e*) **The Title : THE ARCHAEOLOGIST'S USEFUL WORK.**

Now onwards questions on Comprehension as well as on Precis Writing are given.

Please note the following examples of writing a precis of a sentence or sentences :

Sentence or Sentences	*Precis*
1. It so happened that I met an old friend of mine on the road when I could never expect (hope for) it.	1. I met an old friends on the road by chance.
2. When we are faced with the greatest difficulties of our lives, it is certainly to our benefit and good to remember God, to say our prayers and to make a struggle (make great efforts) in the best possible way.	2. In our greatest difficulties, we should remember God and struggle.
3. He could not reach the conclusion whether it was good to go to European countries like France, England, Germany and others or to go to Asian countries like China, Japan and others which are all very much advanced, to learn facts about science and industry.	3. He could not decide whether he should go to advanced Europeon or Asian countries to learn about science and industry.

4. He laughed for a great deal of time and then said to himself, perhaps : "I am quite foolish indeed not to have brought my umbrella with me. It is raining all around, and I am getting wet."	4. He laughed and said he was foolish to be without an umbrella when it was raining and he was getting wet.

You will notice that while writing the summary (or precis) of the above sentences :

(*i*) We have used fewer words giving the same meaning, more or less, which the greater number of words give.

(*ii*) We have left out examples given in the sentences while summarizing them. *Only those examples or illustrations or explanations can be included in (made part of) the summaries which are absolutely necessary for understanding the sense or general meaning of the given sentences or passages.*

Q. 5. "Nowhere else in the country perhaps has the local administration (i.e. government machinery) been as helpless to curb (control) over-charging and other malpractices (wrongdoing) by taxis and rickshaws as in Lahore. The police appear to be completely powerless and the occasional drives (campaigns or organized efforts) launched (started) by them lead only to strikes and the gradual petering out (*i.e.*, coming to an end) of the special campaigns. Why is the situation so particularly bad in Lahore ? Are the Lahore drivers a different breed (kind, group) than their counterparts in Karachi or Rawalpindi or are the local police more corrupt and inefficient (did we hear anyone say that if the police cannot enforce one-way traffic rules, how can they control rickshaw drivers ?) or are the drivers just frontmen of the owners, who are so powerful that no one can touch them ?"

In the light of the above passage, answer the following questions :

(*a*) Choose a suitable title for the passage.

(*b*) Why are the police so powerless to stop over-charging in Lahore ?

(*c*) Are the Lahore taxi drivers different from other taxi drivers ?

(*d*) Discuss the role of the local administration. **(P.U. 74)**

Answers :

(*a*) **The Title : THE LAHORE TAXI AND RICKSHAW DRIVERS AND THE ADMINISTRATION.**

(*b*) The police may be so powerless to stop over-charging in Lahore (by rickshaws) because of their inefficiency or corruption.

(c) The Lahore taxi drivers are not so different from other taxi drivers. It is because of the inability of the police to control them that they over-charge or trouble others.

(d) The local administration has not been successful in checking the bad practices of the Lahore taxi drivers. The police have not taken proper steps to control them. They have not made effective arrangements to catch the taxi drivers troubling passangers. They have not made proper rules to punish them in case they over-charge passengers. It is said that they are even corrupt in dealing with the taxi-drivers. The administration has not made good plans to set the taxi-drivers right.

Q. 6. "Practice in writing summaries will benefit you in important ways as a student and as a writer. It will give you practice in close, attentive reading. It will train you to do justice to what you read. Too many readers read into a piece of writing what they want to hear, or what they expect to hear. Too many writers are ineffectual because they have not learned to listen first, to think second, and to formulate their own reactions third and last. It will also strengthen your sense of structure in writing. It will make you pay close attention to how a writer organizes his material, how he develops a point, how he moves from one point to another. It will further develop your sense of what is important in a piece of writing. It will make you distinguish between a key point, the material backing it up, and mere (only) asides (remarks in a low tone)".

Read the above passage, and answer the following questions as far as possible in your own words.

(a) Choose a suitable title for the passage and give reasons for your choice.

(b) How can a reader get the maximum pleasure from a piece of writing ?

(c) How can a writer be really effective ?

(d) How can practice in writing summaries help students in improving their writings ? **(P.U. 73)**

Answers :

(a) **The Title : PRACTICE IN WRITING SUMMARIES.**

This title is suitable as the passage is about the benefits of *practice in summary-writing*. The whole passage is about practice in summary-writing. The writer tries to make clear the uses or benefits of writing summaries. So when we read the title, we at once come to understand what the passage is about. It tells us how practice in writing summaries can be of use to students and writers.

(b) A reader can get the maximum pleasure from a piece of writing when he finds (or reads) in it what he wants or hopes

to hear. Thus, he feels pleasure as a reader when he finds it according to his desires or hopes.

(c) A writer can be really effective when he writes first of all what his readers want to read. He may express his own thoughts after doing this. Last of all, he may describe his feelings or reactions.

(d) Practice in writing summaries can help students in improving (making better) their writing in these ways. It can help them in becoming careful readers. It can train them to form the right opinion about the things they read. It can help them to understand the forms of writing. It can help them to understand how a writer gives shape to his ideas, how he writes more on a point and how he discusses one point after another. It makes him understand important and unimportant points and just ordinary materials or things in a writing.

7. **Passage :**

"Good writing is authentic (or true, real). It proceeds (results) from accurate observation and careful study of evidence (what is clearly seen or proved). It does not merely (only) repeat second-hand ideas. Good writing is thoughtful (full of thought). It reflects the author's desire to think things through, to do justice to a topic. Good writing is organized. It shows the writer's ability to marshal (arrange in a proper way) his ideas to select what is important and to present it in plausible (outwardly reasonable or sensible) order. Good writing is effective. It shows that the writer is aware (conscious) of his audience, that he respects its standards, expectations or needs. Good writing is well written. It shows the author's respect for language, his sense of its power, richness and variety."

Read the above passage and answer the following questions, as far as possible, in your own words.

(a) Choose a suitable title for the passage and give reasons for your choice.

(b) What are the essential features of good writing ?

(c) What is the nature (type, kind) of relationship between the writer and his audience ?

(d) What is the relationship between the writer and language ?

(P.U. 73)

Answers :

(a) The title for the passage can be :

GOOD WRITING.

This title is suitable because the passage discusses *good writing.* The writer of the passage tries to make clear what good writing is and how a writer can write well.

(*b*) The essential features of good writing are as follows :

Good writing is true and real. It is based upon the writer's correct observation of facts. It shows the writer's ability to think deeply. The writer presents his ideas in a well-arranged form and in an impressive way. The writer expresses his thoughts keeping in mind the ideas, standards, hopes, and requirements of his readers. Good writing also shows the writer's ability to write in a fine language and to use different kinds of words in a forceful way.

(*c*) The relationship between the writer and his audience is as follows. The good writer carefully attends to what his readers would like to read. He tries to know what ideas, standards and hopes about life they have. Then he tries to write showing that he is conscious of them (knows them well).

(*d*) The relationship between the writer and language is as follows. The good writer tries to write in a forceful, effective language. He tries to use different kinds of words in his own ways.

8. Passage :

"Composition is not the kind of subject that can be taught and learned once for all. Proficiency (skill) in writing comes from practice. It comes from tackling (dealing with) many different kinds of writing assignments and from exploring the problems they present. A competent (efficient) writer has writen a great deal, and he has learned from his experiences. He has learned even from false starts —from a project he gave up as a bad job ; from a paper he finished but then decided to keep in his desk. But above all he has learned from a project that he did carry through (completed) and that did reach the intended reader".

Read the above passage and answer the following questions, as far as possible in your own words :

(*a*) Choose a suitable title for the above passage and give reasons for your choice.

(*b*) How can one learn the art of composition ?

(*c*) What makes a reader truly competent ?

(*d*) How does a good writer learn from his experience ?

(P.U. 73)

Answers :

(*a*) The title for the passage can be :

COMPOSITION AND A COMPETENT WRITER.

This title is suitable because the passage deals with "composition" and the qualities of a competent or efficient writer. Thus the passage describes what kind of subject compostion is and who is a successful, able writer. This title covers all the main aspects (facets) of the passage.

(*b*) One can learn the art of composition by writing again and again. One can learn it by trying to write essays, etc. on ‹ ifferent subjects and by trying to know about the problems of writing on them.

(*c*) A writer becomes truly competent if he writes quite a lot. He becomes competent if he learns from his experiences of life. He learns from his failures to write something. He learns from his successful expriences of writing.

(*d*) A good writer learns from his experience in this way. He comes to know what has made him a really successful writer. He takes note of his mistakes because of which he could not succeed in writing earlier. From his successes as a writer he comes to know *what has made him successful.* He comes to know about the good ways of writing. All his experiences teach him how he can write well and what he should avoid (not have) in his writings.

Q. 9. Read the following passage carefully and

(*a*) write a summary (precis) of the passage in about one-third of its length and give it a suitable title.

(*b*) give your comments on the views expressed in the passage.

I have often told you that the need to study English will be there as long as we do not develop our national language, that is, Urdu. There are some persons who say vehemently (with force) that our national language will develop of itself if we begin using it in all our schools, colleges, and universities, in all kinds of offices and in our commerical dealings and scientific work. They say that English is a foreign language and so it does not deserve (is not worthy of) so much of attention as we give it. I quite agree with these persons when they say that we should use our national language in all fields of national activity. But I tell them that our national language, Urdu, should be developed well before we come to use it in the advanced sciences like chemistry, physics and biology and in medicine and engineering. It should be in an advanced state (condition) before we start teaching the social sciences like economics and political science through it at the highest levels. It should be in a developed condition before we begin making use of it in various forms of legal and commercial dealings and in all kinds of office work It is so because a large number of technical words and phrases are often not to be found in Urdu. (About 218 words).

Answers :

(*a*) The Title : ENGLISH AND THE ADOPTION OF OUR NATIONAL LANGUAGE.

Precis or Summary

We have to study English until we develop Urdu. Some people say Urdu will develop if we begin using it in our educational institutions, offices, commerical and scientific work. As a foreign language,

English should not be treated as important. It is right, but we should develop Urdu before using it for the advanced sciences and professional subjects and in the advanced teaching of the social sciences, in commerce etc. Urdu lacks (is without) many technical terms. (About 74 words).

(*b*) The views expressed in the given passage are correct to some extent (in some way). The writer rightly says that we should develop our national language well. Our writers, teachers and scholars should work hard to include (have) new words in it. They should make it modern in all possible ways. But we should, at the same time, try to make use of Urdu as much as possible in our educational institutions, in offices, in commerical and scientific work, etc. In fact the development of Urdu and its increasing use in different fields should go hand in hand (together). As we use Urdu in teaching the sciences and arts in offices, commerical organizations, law courts, etc. we shall come to know *how* we should develop Urdu. However, we should introduce Urdu in the different fields in a proper, gradual way.

We should, at the some time, promote the study and use of the English language. English is an international language. We find in it a vast (very big) treasure of knowledge and words. Then it helps us much in our dealings with foreign countries.

Q. 10. Read the following passage carefully and answer the questions asked at the end :

No one can change the weather. No one can control the weather. But if we read signs correctly, we can tell what the more important changes in the weather will be. This way of telling what the weather will be like on the following day or two is called *weather forecasing* (telling about the future). People who do this are not making the weather. They are merely (only) using their knowledge of the weather today, to tell us what the weather may be like tomorrow. We all understand how important this is. How useful it is if the farmers know in advance (beforehand) whether it is going to rain or whether there is going to be a drought (dryness, absence of rain). If they know in advance, they can make plans to face the weather. They know when to plant and when not to plant, when to reap (cut a crop) and when not to reap.

Not only farmers but scientists have studied weather forecasing. People for many centuries and in all countries have studied the weather and tried to make weather forecasts.

Sometimes, distant (at a great distance) objects such as hills and tall trees seem (appear) to be very clear and near. This is a sign of much water-vapour in the air, and therefore rain will probably come.

When distant sounds (such as the noise from a train, birds singing, people shouting) are very clearly heard, then wet and stormy weather is on the way (*i.e.*, coming to be there).

Rings round the sun are a sign of coming rain.

Many people feel in their bones the coming of wet weather. Their joints (جوڑ) ache (pain). Some brids (particularly swallows ابابیل) fly high if fine weather is coming, but they fly very near the ground if rainy weather or a storm is on the way. This is probably because the insects, which they are hunting, then fly low.

If you see a rainbow during rainy weather, this is a sign that the weather will clear up and become fine. Such rainbows always come in the evening. If the stars twinkle clearly at night, then fair weather will continue. If a mist (thin fog کہرا) appears in the early morning, just about sunrise, then the day will be warm.

Most of the above sayings have been made up by people who have used their eyes and their brains to forecast the weather. Some of the popular beliefs about the weather, however, are quite untrue. For example, many people say that they can forecast the weather by looking at the moon. The state (condition) of the moon has nothing to do with the weather. The weather may happen to change with changes in the moon, but that is only chance.

(*i*) Of what use is weather forecasting to farmers ?

(*ii*) What are the signs of coming wet weather as described in the passage above ?

(*iii*) Does the appearance of the moon tell anything definite about the weather ?

(*iv*) Have you found weather forecasts to be true in your life ?

(*v*) What title would you suggest for the passage ?

Answers :

(*i*) Weather forecasting is of special use to farmers. They can make arrangements to face bad weather if they come to know about it through weather forecasts. They can sow or cut their crops or do something else at suitable times if they know about the coming changes in the weather.

(*ii*) The signs of coming wet weather as described in the above passage are as follows. When hills and tall trees at a distance appear to be quite near and clear, it means that the weather is wet and rain may come. When sounds from far-off places are clearly heard, it means that wet weather is coming. Some people also feel pain in their joints before it rains. Or some birds fly close to the ground if it is about to rain.

(*iii*) In fact the outward condition of the moon does not have (has not) any connection with the weather. It does not tell anything definite (clear) about the weather.

(*iv*) I have found weather forecasts on the radio and in newspapers to be often true. It is so because the radio, television and newspapers get these forecasts from the metereological office (office making weather forecasts) of the government. Then they put them across (convey) to us. Experts of the weather observe atmospheric conditions through scientific instruments in an accurate way. There the pressure and temperature of the air, its humidity (water in the air), etc. are carefully observed. Then weather forecasts are made, which often prove to be quite true. But sometimes they prove to be wrong.

(*v*) **The Title : WEATHER FORECASTING.**

Note : *If the passage is in the direct speech, you will answer questions on it in the indirect speech.*

FURTHER EXAMPLE :

A question in the following form can also be set :

Read the following passage and then answer the questions :

It is usual, after a war, for there to be a period of prosperity for traders. During the war much has been destroyed. Some of this at least must be replaced at once, whatever the cost. Also there are always very hopeful traders who hope to make a fortune at once in the markets which have just been re-opened. But as soon as the necessary things have been supplied the period of prosperity (good fortune and success) comes to an end and traders are left with more on their hands than they can sell.

Does the writer say :

(*a*) That war brings prosperity of any kind ?

(*b*) That it does not matter if a lot of things are destroyed in a war because they can easily be replaced ?

(*c*) That all traders are optimists (*i.e.*, are very hopeful about the future) ?

(*d*) That all traders make a fortune after a war ?

(*e*) That sometimes goods are manufactured which are not needed ?

(*f*) That it is foolish to hope to make a forune after a war ?

(*g*) That nothing destroyed in a war can be replaced before the war is over ?

(*h*) That war is wrong.

Answer :

(*e*) Provides the correct answer.

So the answer is : The writer says that sometimes after a war goods are manufactured which are not needed.

EXERCISES

Q. 1. Read the following passage and answer the questions asked at the end ;

The knowledge of economics is as essential (necessary) as the knowledge of politics for every man and woman in our times. This does not mean that everyone of us should study the subject of economics or political science in a formal way like a student in a class-room. It actually means that we should know in a general way how the principles of economics and political science work in society. The principles of economics, for example, tell us that when the supply of goods reduces (becomes less) their prices rise. The principles of political science tell us that democracy cannot come into being (come into existence ; be born) without general elections in the country, held after regular intervals. These principles can easily be learnt by reading newspapers, by listening to the radio, by talking to those who know something about them, by observing the events (happenings) in society, and through experience.

Questions on the Passage :

(*a*) What kind of knowledge of economics and politics should all of us have ?

(*b*) In what ways can we obtain the knowledge of economics and politics according to the writer ?

(*c*) Suggest a suitable title for the passage.

Q. 2. Read the following and answer the questions at the end :

The marvel (wonderful example) of *the machine age*, the electronic computer, has been in use only since 1946. It can do simple computations (calculations)—add, subtract, multiply, and divide—with lightning speed and perfect accuracy. It can multiply two 10-digit numbers in 1/1,000 second, a problem that would take an *average person* five minutes to do with pencil and paper. Some computers can work 500,000 times faster than any person can.

Once it is given a "programme"—that is, a carefully worked-out set of instruction devised (planned) by a technician trained in computer language—a computer can gather a wide range of information for many purposes. For the scientist it can get information from outer space or from the depths of the ocean. In business and industry the computer prepares factory inventories (detailed lists of different goods), *keeps track of sales trends* and production needs, mails dividend (shares of profits) cheques, and makes out company payrolls (lists of persons to be paid and the amounts due to each). It can keep bank accounts up to date and make out electric bills. If you are planning a trip by plane, the computer will find out what route to take and what space (seating room) is available.

Not only can the computer gather facts, it can also store them as fast as they are gathered and can pour them out whenever they are needed. The computer is really a high-powered "memory" machine

that "has all the answers"—or almost all. What is the most efficient speed for driving a car through the New York-New Jersey tunnels ? What brand of canned goods is the most popular in a particular supermarket ? What kind of weather will we have tomorrow ? The computer will flash out (produce at once) the answers in a fraction of a second.

1. What calculations can a computer do and how ?

2. What can a computer do when it is given a programme ?

3. Why has the computer been called a high powered memory machine ?

4. Use in meaningful sentences of your own the words or phrases given in italic (in sloping letters) in the passage.

5. Write a summary of the passage and suggest a title for it.

[The Title : THE ELECTRONIC COMPUTER.]

Q. 3. Read the following passage and answer the questions :

At times computers seem almost human. They can "read" hand-printed letters, play chess, compose music, write plays, and even design other computers. Is it any wonder that they are sometimes called "*thinking*" machines ?

Computers are being used in space travel. Rockets, satellites, and spaceships are guided by computers. Computers are being used in aviation (flying). They are used in the training of airline pilots. Computers also direct the flight of planes from one city to another, control their air speeds and altitudes, and even land them. Computers are being used in medicine. They are used in analyzing blood samples, in diagnosing diseases, and in prescribing medication. They also keep records of the tissue types of patients waiting for organ transplants.

Even though they are taking over some of the tasks that were once accomplished (performed ; done) by our own brains, computers are not replacing us—at least not yet. Our brain has more than 10 billion cells. A computer has only a few hundred thousand parts. For some time to come, then, we can safely say that our brains are at least 10,000 times more complex than a computer. How we use them is for us, not the computer, to decide.

1. Why can we call computers "thinking machines"?

2. Describe some of the benefits of computers in your own words.

3. Why can't computers replace our brains ? Do you agree with the writer ?

4. Write a precis and suggest a title.

Q. 4. Read the following passage and answer the questions at the end.

Because of the high cost of production, supersonic jets (jets able

to fly faster than sound) will necessarily cost airline companies a lot of money. The Concorde, for example, may sell for as much as 160 million dollars. The passenger load (number of passangers that can be carried), also, will be limited. The Concorde can carry about one-third of the number of passengers carried by the largest subsonic (flving slower than sound) jet. Supersonic jets also use more fuel than subsonic jets, and the world's supply of fossil (of very ancient plants or animals buried in earth) fuel is rapidly diminishing (becoming less). For these reasons many airline companies are questioning whether the new jets can be operated profitably.

Concern (worry) about the supersonic jets has also been expressed by environmentalists (those studying the effects human beings have on the world). They are worried about atmospheric pollution (making the atmosphere dirty), that might be created by the burning of fuel ; and they are also worried about the sonic boom (powerful sound waves made by a plane flying faster than the speed of sound), which could be harmful to people and property. In fact, both economic and environmental arguments were brought to light when the United States Congress defeated a bill to continue funding (providing money) for the development of a supersonic transport.

All this means that the future of the commercial supersonic transport is not at all clear. It may well be that speed alone will not be the main emphasis in future aviation (flying) design.

1. Why can supersonic jets not be operated profitably ?

2. Do you think the Concorde is fit for use in Pakistan ?

3. Why are the environmentalists worried about the use of supersonic jets ?

4. Write a summary of the passage and suggest a title.

[The Title : SUPERSONIC JETS.]

Q. 5. Read the following and answer the questions at the end :

Some time ago, scientists began experiments to find out whether it would be possible to set up a 'village' under the sea. A five room 'house' was built in a garage work-shop and lowered into the water off Port Sudan in the Red Sea. For 29 days, five men lived at a depth of 40 feet. At a much lower level, two more divers stayed for a week in a smaller 'house'. On returning to the surface, the men said that they had experienced no difficulty in breathing and had made many interesting scientific observations. The leader ot the party, Commander Cousteau, spoke of the possibility of cultivating the sea bed. He said that if permanent stations were set up under the sea, underwater farms could provide food for the growing population of the world.

The divers in both 'houses' spent most of their time exploring the depths of the sea. On four occasions they went down to 360 feet and observed many extraordinary forms of sea life, some of which have never been seen before. It is possible to move rapidly under the

water in a special vessel known as a 'diving saucer'. **During their** stay, Commander Cousteau and the diver Andre Falco reached a depth of 1000 feet and witnessed a gathering of an immense colony of crabs which numbered perhaps hundreds of millions.

1. What were the scientists trying to find out ? What did they do ?

2. What did the five men say on returning to the surface of the sea ?

3. What possibility did the leader of the party speak of ?

4. What forms of sea life did the divers observe in the depths of the sea ?

Q. 6. Read the following passage and answer the questions at the end ;

"All the world's a stage," So wrote William Shakespeare, the world's greatest dramatist. Shakespeare went on to say that all of us are actors on this stage We are, indeed, actors in the great drama called *history*, which is written by the deeds of mankind.

Suppose you were an actor in an infinitely lesser drama, a play written by one man or woman. Let us suppose also that you appeared on the stage for the first time in the middle of the second or third act. In that case, you would be well aware of the fact that to do a good job of acting, you would need to know what other performers who had appeared on the stage in earlier scenes had said and done. In other words, you would need to know the story up to the time of your entrance.

The same is true of this most important of all dramas—the one played by mankind. You were born in the midst (or middle) of the "play." Much went on before you stepped into the present scene. In order, therefore to play your part intelligently and well, you must know what men have been doing up to your time.

Just as the actor does not play his part alone, but with other actors, so you are taking part in a scene with the rest of mankind. For that reason, you must know not only what has gone on in the past, but what is taking place on the stage of the world as you play your part.

This, then, is the reason for studying *history*, the drama in which you are a member of the cast (the actors in the play),

1. How will you explain Shakespeare's sentence : "All the world is a stage".

2. What does the writer of the above passage ask us to do in order to play our part well in the drama played by mankind ?

3. Write a summary of the above passage and suggest a suitable title for it.

[The Title ; WE AS ACTORS ON THE WORLD'S STAGE.]

Q. 7. Read the following passage and answer the questions on it :

Perched (resting) on Mount Palomar in Southern California is a telescope that has been called the 'Giant Eye'. It is by far the largest and most remarkable (unusual) telescope ever built. The telescope's most important feature is a great lens, or mirror, which weighs fifteen tons and measures two hundred inches across ! It was designed and built with fantastic (very great) care. Twenty-one highly skilled men worked for eleven years just polishing this mirror to such a perfect finish that the most powerful magnifying glass could not detect a single flaw (crack). The lens rests in an immense tube. That is a towering instrument, almost seven stories high, yet so delicately adjusted that it has to be protected by special shields. A grain of dust or the mere (only the) body heat of a visitor could distrub the telescope's focus.

How far can one see with such an instrument ? The scientists say they could spot a candle glowing ten thousand miles away. If the California telescope were pointed toward New York City, and if there were nothing, to block the view, then street scenes across the continent would appear as clearly as though seen from a distance of seven feet.

It was not for such tricks, however, that the 'Giant Eye' was built. It is used instead to study stars that flame through the universe at distances almost beyond imagination (thinking). The telescope has registered flecks (smell spots or patches) of light from stars believed to be twelve billion miles away.

The telescope looks not only out into space, but also back into time. Although that may seem hard to understand at first, it is really quite simple. When a star appears in the sky, the light travels towards us at 186,000 miles a second, but space distances are so great that much time passes before the same light becomes visible here. To put it another way, when we gaze up (look long) at the night sky, we do not see the stars as they exist now, but rather the light tracks that the stars made long ago. The Mount Palomar telescope has seen light tracks made two million years ago ! This means that we see a star as it existed two million years ago and we are therefore looking back into time.

1. What does the writer say about the lens or mirror of the 'Giant Eye' (the Mount Palomar telescope) ?
2. How does the telescope look into space ?
3. How does the telescope look back into time ?
4. Summarize the passage and suggest a title.

[The Title : THE GIANT EYE (OR) THE MOUNT PALOMAR TELESCOPE.]

Q. 8. Read the following passage and answer the questions :

Cosmic rays and tiny dust particles also raise a problem in space travel. Outer space, which has no air, is filled with both of these. The dust particles can damage the front end of the rapidly moving

spaceship. The cosmic rays, though they are invisible to the naked eye, can go through the ship and the astronauts spacemen themselves. No one is sure what damage the cosmic rays can do to a human being, but scientists feel that brief exposure (keeping him uncovered before them) is probably very harmful.

The intense (high in degree) heat caused by friction is also a problem in space travel If you rub your hard on your fore-head, you will feel this kind of heat. Once a spaceship is in outer space, there is no friction because there is no air to press against. But when the spaceship returns to the earth, it must go through air again. At first the air is very thin But the closer the ship comes to the earth, the denser the air it meets. A spaceship entering the earth's atmosphere at full speed would get so hot that it would burn up completely and disappear.

1. How do cosmic rays and dust particles become a problem in space travel ?

2. How does the friction of the air affect the spaceship in its movement ?

3. Write a precis and suggest a title,

Q. 9. Answer the questions at the end of the passage :

The total number of cars in Britain now exceeds (is more than) 11,000,000. Traffic goes on increasing (becoming more) all the time and the roads of most big cities are almost permanently blocked by a slow moving procession of metal cages. Complicated (complex) systems of one-way streets and the universal use of traffic lights have not provided a real solution of the problem. As far as the motorist is concerned, driving in crowded towns is far from being a pleasure.

Some time ago, a friend of mine who works in a part of the city I do not know very well, invited me to call on him. It took me hours to get there and I drove round and round looking for a convenient spot to park my car.

At noon, just as I was leaving my friend's office, it suddenly struck me that I had no idea where I had parked my car. I could hardly go up to a policeman and tell him that I had lost a small green car somewhere ! I would simply have to look for it myself. Walking down street after street, I examined each car closely and was greatly relieved to see a tmall green car just behind an old cart. But how disappointed I was to discover that though the car was exactly like my own, it belonged to someone else ! Feeling quite tired now, I gave up the search and went off for lunch. Some time later, I left the restaurant and walked idly down the street. Turning the corner, I nearly jumped for joy : my car was right in front of me and there was no mistaking it this time. I could not help (avoid) smiling as I drew near. Pasted on the wind-screen was a little ticket which informed me that the car had been visited by a policeman in my absence. To add to it all, I was now guilty of a traffic offence (violation of a rule) !

1. Why have the one-way streets and traffic lights failed to provide a solution to the traffic problems in Britain ?

2. Why did the writer not succeed to find his car for quite some time ?

3. What traffic offence, in your opinion, could the writer have committed while parking his car ?

4. Summarize the passage and suggest a title.

[Summarize the passage in the third person : Replace "I" for "the writer" or "he"...]

[The Title : **TRAFFIC IN ENGLAND AND THE WRITER'S EXPERIENCE OF PARKING HIS CAR.**]

Q. 10. Answer the questions at the end of the passage :

Probably the greatest magician of all time was Harry Houdini who died in 1926. Houdini mastered the art of escaping. He could free himself from the tightest knots or the most complicated locks in seconds. Although no one really knows how he did this, there is no doubt that he had made a close study of every type of lock ever invented. He would carry a small steel needle-like tool strapped to his leg and he used this in place of a key.

Houdini once asked the Chicago police to lock him in prison. They bound him in chains and locked him up, but he freed himself in an instant. The police accused him of having used a tool and locked him up again. This time he wore no clothes and there were chains round his neck, waist, wrists, and legs ; but he again escaped in a few minutes. Houdini had probably hidden his 'needle' in a wax-like substance and dropped it on the floor in the passage As he went past, he stepped on it so that it stuck to the bottom of his foot. His most famous escape, however, was altogether astonishing. He was heavily chained up and enclosed in an empty wooden chest the lid of which was nailed down. The chest was dropped into the sea in New York harbour. In one minute Houdini had swum to the surface. When the chest was brought up, it was opened and the chains were found inside.

1. What did Houdini use to open locks ?

2. How did Houdini escape from prison where he was taken without any clothes on or chains round his neck ?

3. Describe Houdini's most famous escape.

4. Write a summary and suggest a title.

Q. 11. Read the following passage and answer the questions below it :

When people want to talk or write about new things, they need names for them and words to describe them. Where do all these new words come from ?

Here are three ways in which new words arise. There are a few others, but these are enough to suggest what happens.

Coinage. You might think that the easiet way to get a new word for a new idea or a new thing is simply to make a new combination of sounds and letters. This does not happen often. Recently, a person with exciting attractiveness has come to be described as having pizzazz. "Pizzazz" has no history. It must have been coined by some unknown creator. Another example is provided by an American physicist who was tired of long scientific terms. He decided to use "quark" as the name for an imaginary particle bearing a charge of electricity. But actually coinages like these are rather unusual.

Derivation. Much more common is the process called "derivation," by which meaningful language elements are put together in new combinations. The scientist, for instance, ordinarily goes to Greek or Latin for elements to make such new words as "thermonuclear" and "antibiotic." Sometimes such terms become known outside the field of science, as are "television," "transistor," and "astronaut".

Compounding. Another way is to join two words to make a new special meaning. The result is called a "compound". More than most languages, Englisn lends itself to compounding because most of its words have only one form regardless of how they are used in sentences. Recent compounds are "videotape," "uptight", meaning tense ; and "life-style."

1. Why do we need new words ?
2. Briefly describe "coinage", "derivation" and "compounding".
3. Write a precis of the passage.

Answers (1) and (2) together will be the precis.

4. Suggest a suitable title.

[The Title : **WHERE DO NEW WORDS COME FORM ?**]

Q. 12. Read the following passage and answer the questions below it :

The 'standard of living' of any country means the average person's share of the goods and services which the country produces. A country's standard of living, therefore, depends first and foremost on its capacity to produce wealth. 'Wealth' in this sense is not money, for we do not live on money but on things that money can buy : 'goods' such as food and clothing, and 'services' such as transport and entertainment.

A country's capacity to produce wealth depends upon many factors most of which have an effect on one another. Wealth depends to a great extent upon a country's natural resources, such as coal, gold, and other minerals, water supply and so on. Some regions of the world are well supplied with coal and minerals, and have a fertile soil and a favourable climate ; other reglons possess perhaps only one of these things, and some regions possess none of them.

Sound and stable (steady) political conditions, and freedom from foreign invasion (act of attacking), enable a country to develop its natural resources peacefully and steadily, and to produce more wealth than another country equally well served by nature but less well-ordered. Another important factor is the technical efficiency of a country's people. Old countries that have, through many centuries, trained up numerous (a great many) skilled craftsmen (highly skilled workers) and technicians are better placed to produce wealth than countries whose workers are largely unskilled. Wealth also produces wealth. As a country becomes wealthier, its people have a larger margin for saving, and can put their savings into factories and machines which will help workers to turn out more goods in their working day.

1. Explain "standard of living" and "wealth".

2. What enables or helps a country to develop its natural resources ?

3. How does wealth produce wealth ?

4. How can your own country develop its natural resources well ? (*Answer this question in the light of what the writer says in the last paragraph.*)

5. Summarize the passage and suggest a suitable title.

[The Title : **THE STANDARD OF LIVING AND WEALTH OR NATURAL RESOURCES.**)

Q. 13. Read the following passage and answer the questions asked at the end :

The great advantage of the electric train over the steam train, I think, is that it does not smell. When one is in a train drawn by a steam locomotive (railway engine), one always has the unpleasant odour (smell) of burning coal around one. If one opens the window to look out at the view and to get some fresh air, one is covered with little bits of coal ash, which get into one's hair and eyes, and soon force one to shut the window again and withdraw into the impure atmosphere of one's compartment. In a tunnel, one's misery reaches a peak, for there the smoke is forced into a small area, from which it escapes into the train itself through any small cracks it may find. In a long tunnel, the smell grows worse, and worse, while one's eyes smart and the electric light in the carriage grows dim, hidden behind the wreathing smoke.

With an electric locomotive, on the other hand, one can enjoy the view and fresh air without inconvenience. I really think that part of the extra joy one gets out of travelling through the Alps or the Trol by trains is due to the fact that the trains there are electrically operated, so that the traveller who has become used to having his air dirtied by smoke, and consider such a state of affairs as normal believes that there is something extra-special indeed, almost magical— about the Tyrolese air. Of course, mountain air is inevitably purer

and fresher than the air of the plain, but the smoke of a steam train would not allow this state of affairs to last long.

(*a*) Why is one forced to shut the window again when one opens it in a steam train ?

(*b*) Why is a long tunnel uncomfortable when one is in a train ?

(*c*) What makes the traveller believe that there is something extra-special about the Tyrolese air ?

(*d*) What does the writer say steam train would do to the mountain air ?

(*e*) State briefly, the writer's reasons for preferring electric trains to steam ones (for thinking electric trains to be better).

Q. 14. Read the following passage carefully and answer the questions asked at the end :

Films are a great entertainment (amusement) when they please us well and do not affect our habits, manners and ideas badly. It is no use seeing films which give us a lot of joy but spoil our habits. Now-a-days a great many of the films we make can easily spoil our ideas and thoughts and lead us (show the way) into bad ways of life. It is better to have some other enjoyment than to go to the cinema halls or to watch TV. In fact we waste much of our time and money by watching harmful films. When we see a good and harmless film after seeing bad and harmful films again and again, we call it "boring", "without fun" and "too plain" and "flat (dull)". Most of our people do not know how to read and write. They have not read anything fine in life. They have not had very many experiences of life. They have also not passed their time in the company of well-read or able persons. They are not wise and able at the same time. So they do not know a good from a bad film. They like films which are full of noise, quarrels and matters of love. Our film producers make films in Urdu, Punjabi, Sindhi and Baluchi which mostly please our uneducated people. Students and educated people have to see these films as they cannot find better ones. It is only seldom (rarely, not often) that we find a good and useful film that can really be worth seeing.

As far as theEnglish and American movies are concerned, they are beyond the understanding of (cannot be understood by) more than 95 per cent of our people Even most of our educated people in the cities do not understand their dialogues. Only a few persons with proper English education or familiar with (having a good knowledge of) the English idiom or able to catch (understand, follow) the English accent can follow their dialogues and stories well. If at times foreign films of a high artistic quality and with suitable stories are exhibited in our cinema-halls, most of the people cannot take any advantage of them. On the other hand, bad foreign films, which are often exhibited, are harmful to the characters of our students and the educated upper-class people who are very fond of them.

Questions on the Passage :

(*i*) What kinds of films would the writer like us to see ?

(*ii*) Why, in your view, do we not find a good film to be interesting after seeing bad and harmful films again and again. (*You have to think out the answer to this question*).

(*iii*) Why do most of our people like films which are noisy and deal with matters of love, and are of a low standard ? (*Give the reasons briefly and in order*.)

(*iv*) Why are good English and American films of no use to most of our people ?

(*v*) Suggest a title for the passage.

Q. 15. Read the following passage carefully and then answer the questions set on it :

The best friend that a man has in this world may *turn against* him and become his enemy. His son or his daughter that he has reared (brought up) with loving care, may *prove ungrateful* (thankless) Those who are nearest and dearest to us, those whom we trust with our happiness and good name, may become traitors (people who are disloyal or unfaithful) to their faith (confidence). The money that a man has he may lose. It flies away from him perhaps when he needs it most. A man's reputation (good fame) may be sacrificed (lost) in a moment of *ill-considered action*. The people, who are prone (inclined) to fall on their knees when success is with us may be the first to throw stones of malice (ill-will, bad intention) when failure settles its cloud upon our heads. But the one absolutely (completely) unselfish (selfless) friend that man can have in this selfish world, the one that never deserts (leaves, forsakes) him, that never proves ungrateful (thankless) or treacherous (ready to betray or leave) is his dog. A man's dog *stands by* him (continues to be with him, supports him) in prosperity (in good condition, enjoying good fortune (good condition in life) and in poverty, in health and in sickness. He will sleep on the cold ground where the wintry winds blow and the snow drives fiercely (violently, forcefully) if only he may be on his master's side. He will kiss the hand that has no food to offer, he will lick (pass the tongue over) the wounds and sores (painful wound) that come in encounter (coming face to face with, contest with roughness of the world.

Questions on the passage :

(*i*) How does the writer describe the selfishness of the world ?

(*ii*) How is the dog man's unselfish friend ?

(*iii*) Is the writer correct in his opinion of the dog ?

(iv) Use the phrases in italics in meaningful sentences ofyour own.

(v) Suggest a suitable title for the passage and give reasons for your choice.

Q. 16. Read the following passage and answer the questions asked below it :

Have you ever asked yourself why children go to school ? You will probably say that they go to learn their own languages and other languages, arithmetic, georgraphy, geometry, history, science and all the other subjects. That is quite true ; but why do they learn these things ? And are these things all that they learn at school ?

We send our children to school to prepare them for the time when they will be big and will have to work for themselves. They learn their own language so that they will be able to tell others clearly what they want and what they know, and understand what others tell them. They learn foreign languages in order to be able to benefit from what people in other countries have written and said, and in order to make people from other countries understand what they themselves mean. They learn arithmetic in order to be able to measure and count things in th ir daily life, geography in order to know something about the world around them, and history to know something about the human beings they meet everyday. Nearly everything they study at school has some practical use in their life, but is that the only reasoa why they go to school ?

Now there is more in education than just learning facts. We go to school above all to learn how to learn, so that, when we have left school, we can continue to learn. A man who really knows to learn will always be successful, because whenever he has to do something new which he has never had to do before, he will rapidly teach himself how to do it in the best way. The uneducated person, on the other hand, is either unable to do something new or does it badly. The purpose of school, therefore is not just to teach languages, arithmetic, geography, etc., but to teach pupils the way to learn.

(a) What did the writer of the above passage ask you in his first sentences ?

(b) How do children prepare themselves for the time when they will have to work for themselves ?

(c) What would you do if you wanted people from other countries to understand what you meant ?

(d) Why is it that an uneducated person is unable to do something new, or else does it badly ?

(e) State briefly the answer which the writer of the above passage gives to the question : "Why do children go to school ?"

(f) Suggest a suitable title for the passage.

[**The Title :** THE PURPOSE OF SCHOOL.]

Q. 17. Read the following passage and answer the questions asked at the end :

The first thing necessary for the pleasure of reading is that when people are young they should acquire (get into) the habit of reading. This is becoming more and more difficult. Before I was aware (conscious) of things in the world, the Penny Post (an organization to carry a letter for a penny) had already begun to make a change adverse (unfavourable) to reading by consuming (using up) a vast (great) amount of time in correspondence that was unnecessary, trivial (of little importance) or boring. Railways had all altered people's habits by making them move about much more. But railways have this compensating advantage that although they take people much away, a long railway journey affords (*i.e.* gives) a first rate opportunity for reading. They were not, therefore, an unmixed disadvantage (*i e.* a disadvantage without any advantage). But now things are changing. The motor car is altogether unfavourable to reading. People consume more time in moving about than they did, and they consume it under conditions which even for people with good eyes, must make reading difficult, if not impossible. The telephone is a deadly disadvantage : it cuts time up into fragments (pieces) and irritates the spirit (*i.e.*, disturbs the mood). The radio and TV, with all their delights, are now being added as a distraction (something that turns attention away) to divert people from time that might be given to the pleasure of reading. The cinema is another change in the same direction, and flying is becoming more and more common. All these things must make it more difficult for successive generations to acquire that habit of reading and if that habit be acquired, to maintain (it keep it up). Even before all these changes it was not easy to maintain the habit, but it could be done.

(*a*) Does the writer of the above passage think that the introduction of railways made it easier or more difficult to acquire the habit of reading ?

(*b*) What conditions of transport would you expect the writer to find favourable to reading ?

(*c*) How does the telephone cut time into fragments ?

(*d*) In what direction is the cinema another change, according to the writer of the above passage ?

(*e*) State briefly, by what reason the writer supports his statement that it is becoming more and more difficult to acquire the habit of reading.

(*f*) Make a summary of the passage and suggest a title for it.

[The Title : ACQUIRING THE HABIT OF READING.]

Q. 18. Read the following passage and answer the questions at the end :

On September 6th all was ready, and the little fleet (a number of ships in company) steered (took its course) boldly out into the

unknown "Western Ocean". Fair north-east winds sped (pushed forward) them on the way over sparkling (shining brightly) blue seas, and everyone felt sure of successes. Day after day the ship sailed on to the west, until the sailors began to wonder whether they would have enough food to take them home again. The fair winds that blew them even farther and farther from Spain would be against them when they returned and they might never see their homes again. At last they told their leader that it would be wise to go back before they got too far away.

Columbus laughed at their fears. At first he talked with them; but soon he had to tell them that any man who disobeyed would be put in chains below deck (one of the wooded or steel floors of the ship). Sea and sky, sky and sea—nothing else was seen for many days. But one morning they saw seaweeds (*i.e.*, wild plants of the sea; like tufts (bunches) of grass floating in the sea and thought land must be near. On Tuesday, September 22nd, they fancied (imagined, thought) they saw land afar off, and sang a hymn (song of praise to God) of thanksgiving; but it was only a low cloud above the sky-line (*i.e.*, horizon—where the sky seems to meet the earth or sea).

September passed, and it was in the second week in October when they saw sea-birds, which must have come from the land, and bundles of reeds or canes floating on the water of the sea. Then the men on one of the ships fished up (caught and brought up with effort) from the sea a pole as well as a board which seemed to have been cut and smoothed (made smoth) by man, and plants grown on land. The crew (persons working on the ship) of another ship saw a branch of a tree with many berries (small juicy fruit on it).

(*a*) Why did the sailors begin to wonder (feel doubts) whether they would have enough food to take them home again?

(*b*) What was Columbus's answer when the sailors wanted to go back?

(*c*) Why did the sailors sign a hymn of thanksgiving?

(*d*) What signs did the sailors see which showed that land was near?

(*e*) Make a summary of the above passage and sugggest a suitable title for it.

[The Title : THE VOYAGE (long journey by sea) OF COLUMBUS AND HIS SAILORS.

(OR) VOYAGE OF DISCOVERY.]

Q. 19. Read the following passage carefully and answer the questions asked at the end :

Many people believe that a lost world is buried under the waters of the Atlantic Ocean (بحراوقیانوس). It is the continent (براعظم) of Atlantis. People have searched for traces (marks, signs) of this lost world, but nothing has yet been found.

Perhaps there never was such a place as Atlantis. It is first mentioned (talked about) in the writings of a Greek scholar (very learned man) Plato. Plato set down (put it in writing) the story about 350 years before the birth of Christ. Before this, the story had been passed on by word of mouth.

Greek scholars first heard the story in Egypt. High priests (those trained to perform special acts of religion) there said that nine thousand years before a powerful state (country) had existed on an island beyond the Pillars of Hercules. Today the Pillars of Hercules are known as the Straits (narrow passages of water connecting two seas) of Gibraltar. The island state was beyond (farther than) these straits in the Atlantic Ocean. It was called Atlantis.

Atlantis was bigger than the part of Africa known at that time. From the island, armies set out (started) to conquer the world. They won battles in Europe and in Africa, but they were finally beaten by the armies of Athens in Greece.

The beaten armies returned to Atlantis. Then, one day, an earthquake took place. Next morning, the island of Atlantis had vanished (disappeared). The island had been a wonderful place, and had been ruled by ten kings. . Its cities were made up of beautiful palaces and temples decorated with silver, gold and ivory. The people of Atlantis worshipped the Sun. They treasured a mysterious (very strange) substance named orichalcum.

Today, many students of history say the stories about Atlantis cannot be true. Atlantis supposed to have existed in 10,000 B.C. before the birth of Christ. At that time, the people who lived in the western part of the world were hunters with weapons of stone. They lived in caves or in holes in the ground, and had no idea how to build palaces or temples.

Yet students of georgraphy believe that a piece of land may have sunk beneath the Atlantic Ocean between West Africa and South America. At the bottom of the ocean there is a broad ridge (a hill-range, series of hills) higher than the ocean floor It runs a most from Iceland to the Antarctic (the most southern part of the world). Some of the peaks of this ridge appear above the surface of the locean. They form the Azores, a group of islands off the coast (seashore) of West Africa. But the geographers say that if this land did sink beneath (below) the waves, it sank long before there were any men on earth.

Questions on the Passage :

(*i*) What is "Atlantis" ? What happened to it ?

(*ii*) What do students of history mean to say about Atlantis ?

(*iii*) What do students of geography or geographers mean to say about Atlantis ?

(*iv*) Do you think, after your reading of the above passage that Atlantis really existed ?

(*v*) Suggest a title for the passage.

Q. 20. Read the following passage and answer the questions given below it :

I like to be near water—sea, lake or river. That is probably because I was born in a village by the sea, and have lived most of my life close to water of some kind. When I am in some place which is far from lake, river and sea, I am restless (uneasy, in discomfort) and always feel that there is something missing, even though it is sometimes hard for me to decide what it is.

Of course, the sports I like are ones which need water—sailing, rowing (moving a boat by means of oars) and swimming. It is possible to swim in small swimming pools, but rowing and sailing are impossible without a lot of water. Rowing is best on a river, and sailing on the sea or a big lake, but one can do some sailing on a river, and one can certainly row on a lake or the sea when the weather is good.

Of the three sports—swimming, rowing and sailing -I like rowing best, because it is the easiest to continue during the winter, when the water is too cold for comfortable swimming and the sea is often too rough for sailing. Even on the coldest days one can row : only ice on. the water, or thick fog (thick mist) can stop one. Sometimes it is so cold when I go out rowing that drops of water freeze wherever they fall. In such weather, it is not pleasant to swim : one cannot stay in the water very long ; however, when one is rowing one gets warmer the longer one goes on.

(*a*) How does the writer feel when he is in some place which is not near water ?

(*b*) Where can one row and sail ?

(*c*) Why are swimming and sailing not easy sports to continue in winter ?

(*d*) What does the writer say happens when he goes out rowing in cold weather ?

(*e*) State briefly what sport the writer says he likes best, and what reasons he gives for preferring it (liking it more).

(*f*) What title would you suggest for the passage ?

Q. 21. Read the following passage and answer the questions asked at the end :

Much has been said, and *with reason* agains examinations: that they are tests of mere (only) memory rather than of constructive ability, and that the ability they do test (where they succeed in testing it) is an

abstract (*i.e.*, theoretical) and unpractical ability. Both these objections are *well founded* (*i.e.*, have a real basis). The first objection is being met by the slow *transformation* (change of form) of the old-fashioned examination into the modern intelligence test, in the widest sense of the word. Pure parrot memory is to be less and less valued. The man who knows the text-books by heart unintelligently (*i.e.*, without much unnerstanding them) is not so sure of coming out of examinations as he once was. The time is not far off when he will occupy at the foot (lowest end) of the examination-results list the same lowly position as he is going to fill in the real practical world of action and thought. The other defect of examinations—that they test intelligence apart from the personality of the candidate as a whole—is more serious than the first, and is not so easily cured (removed). It is quite clear that written answers to a series of definite questions do not provide any basis for a correct judgement (opinion formed) of the whole personality. To know a person's character you must at least have talked with him or have seen him living and acting over a *considerable* (*i.e.*, quite a long, quite enough) period of time The ordinary examination tests only intelligence. That is why it has been found necessary, when selecting candidates for professions in which certain moral as well as intellectual (of the intellect or the mind) qualities are *indispensable* (absolutely necessary), to supplement (add to) the written examination by other tests in the form of personal interviews or training exercises. The ideal, examination of the future will consist of a series of tests deigned (planned) systematically to guage (measure, estimate) the character in all its aspects. The results of such an examination would serve as the basis for an accurate judgement of each individual (single, separate person) examined : *in the light of* them it could be possible to assign (allot, give as his or her share) to every man or woman the place in the scheme of society which he or she is best fitted (suited) to occupy.

(*a*) What are the two objections that have been raised against examinations and which the writer admits as correct ? (OR) What are the two defects of examinations ?

[**Answer** : At *the beginning of the passage.*]

(*b*) How is the first defect of examinations being removed ?

(*c*) How is the second defect of examinations being removed ?

(*d*) What will be the good results of the "ideal" examination of the future ?

(*e*) Use the words or phrase *in italics* in the passage in meaningful sentences of our own.

(*f*) Suggest a suitable title for the above passage and explain why you have suggested it.

[**The Title :** EXAMINATIONS.]

Q. 22. Read the following passage carefully and answer the questions asked at the end :

Politicians and philosophers have often talked about the equality of men as though it were necessary to believe in it just as we believe in such ideas as weight, heat and light. They seem to think that equality of men is something solid and real like physical substances. In actual fact it is neither solid nor real. Man is "by nature free, equal, and independent," says Locke. One must be made, says Babeuf, to deny (refuse to admit) such a truth. In modern times much has been said about the brotherhood of men, and their equality before God. This has been done to show that democracy is the most natural and best political system. But all this has been done without much through. The brotherhood of men does not mean that they are necessarily (must be) equal. Families have their fools and their men of genius (of exceptional ability), their black sheep and their saints (very holy persons , their worldly successes and their worldly failures. Men are unequal in terms of intelligence ability, strength, and capacity to do different things. A man should treat his brothers lovingly and with justice, according to the merits (*i.e.*, good qualities or abilities) of each. But the merits of every brother are not the same. Neither does men's equality before God mean their equality among themselves. While men live as unequals in society in different ways they go before God after death as equals.

(*a*) Does the writer agree with what politicians and philosophers say about the equality of men ? What does he say about it in support of his views ?

(*b*) Why has the brotherhood of men and their equality before God been so much emphasized (stressed) in modern times ?

(*c*) How does the writer explain that men are *not* equal ?

[*Hint* : Answer contained in the passage from "Families have their fools and their men..." to "......and capacity to do different thngs."]

(*d*) What does the writer say about equality of men before God and their inequality in society ?

(*e*) Do you agree with the writer's ideas on equality ? Give reasons.

(*f*) What title would you like to suggest for the above passage ?

[**The Title** can be : THE IDEA OF EQUALITY.]

Q. 23. Read the following passage and answer the questions on it :

The motion picture is a highly complex art form which combines many other arts. The filmmaker is a writer using language, a musician using music. He is a painter concerned with composition, light, and color. He is a sculptor (an artist who makes solid figures out of stone, wood, metal, etc.) molding forms in space, a choreographer

(one who plans and arranges dances for the stage) shaping human movement. With the camera as the major tool, the filmmaker recreates the external world. Using the camera and putting pieces of film together or separating them in the editing process, the filmmaker powerfully controls time and space. A gunfight can become a ballet (a dance in which a story is told without speech or singing) in slow motion. The act of climbing a short flight of stairs can be extended to seem like an endless journey, and an aeroplane can be made to cross continents in seconds. In the theatrical film, the filmmaker uses these and many other artistic techniques to tell a story.

Not all films are made to tell stories or to be shown in theaters. Filmmakers can also use their craft (skill) for other purposes than to create a work of art and entertainment. Educational films are made for schools, training films for industry. Advertising films are made to sell anything from automobiles to political candidates. Documentary films present factual events or circumstances of a social, political, or historical nature.

The finished motion picture, the final product, may look like the work of a single person. Actually it is the result of the collaboration (working together) of many individuals with many different specific skills and talents. Among these individuals there are five whose countributions are crucial (of deciding importance) : the scriptwriter, the cinematographer (one who handles a motion-picture camera or projector), the film editor, the actor, and the director. But these five individuals may not contribute (help in doing this) equally to the artistic success of any particular film. There are eminent script-writers such as Robert Towne, who wrote the script for *Chinatown*.

1. How is the motion picture a "highly complex art form"?

2. How can filmmakers use their craft (skill) for other purposes than art and entertainment ?

3. Who are the people responsible for the "finished motion picture" ?

4. Write a precis for the passage and suggest a title.

[The Title : MOTION PICTURES.]

Q. 24. Read the following passage and answer the questions at the end :

Few people would disagree with the belief that primitive (of the earliest times) man learned to speak long before he developed a system of writing. But while his early spoken language may have been nothing more than a few sounds, early man could transmit (pass on) messages across distances by means of signals from drums, smoke, and fire It was probably a desire to record messages that led to the development of alphabets (letters used in writing). For early man, who could speak and who could end messages. could not put those messages into permanent form. The desire to have permanent records

may not be easily understood in today's world where electronic science has made disk and tape recordings commonplace (ordinary or usual). If early man wanted to leave records of past events to remind him of good times and bad, he had to depend on his memory, and on primitive markings such as piles of stones, cuttings on sticks, etc. The limitations of this system led early man to turn to rock drawings for the expresssion of more sophisticated (complex) ideas. This form of writing depended on pictures to convey ideas, and although more advanced than previous developments, it was still too limited for man to be entirely satisfied. Man finally was able to develop a system of picture writing that associated (joined or connected) symbols and sounds. This system, which was orignated (introduced and started) by the early Sumerians and the Egyptians more than 3,000 B.C. (before the birth of Christ) is based on the same principle that we use today in most world alphabets. It was about 1,000 B.C that the Phoenicians took the complicated picture alphabets of the Egyptians and simplified them into about 30 symbols, each one standing for a consonant sound. Finally, the ancient Greeks, about 800 B.C., refined (polished) this Phoenician alphabet and added signs for vowel sounds. The alphabet used in English, and in many other world languages, is called the Romanalphabt, because it was developed by the Romans who had taken most of it from another Italic people, the Etruscans, who, in their turn, had learned it from the ancient Greeks. Letters on ancient monuments (building, etc. in memory of persons or events) in Rome prove that the Roman alphabet, the same alphabet used today, had been perfected by A.D. (after the death of Christ) 114.

1. How did early man transmit (pass on) messages ?
2. How can you differentiate (show to be different) *rock drawings* from *picture writing* ?
3. Write a precis of the passage and suggest a title.

[**The Title :** THE DEVELOPMENT OF WRITING.]

Q. 25. Read the following passage carefully and answer the questions asked at the end :

When men become organized into very large groups, and civilization (تمدن) develops, it is possible to get freedom from hunger, thirst, cold, heat and many diseases, so that each person can live a happier life than he could if he were living alone, but such a soctety cannot work successfully unless the freedom of each human being is to some extent (in a small way) limited (restricted) so that he is kept (checked or stopped) from hurting (giving pain and trouble to) others. I am not free to kill others, nor to steal someone else s property, nor to behave in a way that offends against (gives harm to or hurts) the moral sense (feeling) of the society in which I live. I have to limit my own freedom myself so that others will not limit it too much. I agree to respect the rights of others, and in return they agree to respect mine.

(*a*) Why are individuals in civilized society willing (ready) to accept limits on their freedom ?

(*b*) What do men gain by living together in large groups ? Explain this catching the general sense of the writer.

(*c*) Make your comments on the passage.

(*d*) Make a summary of the passage and suggest a suitable title for it.

[The Title : CIVILIZED LIFE AND FREEDOM].

Q. 26. Answer the questions below the passage :

In a newly formed republic (a state governed by elected representatives) a girl of fourteen refused to marry a sixty year old man who had 'bought' her for 40 pounds. Her father had agreed to the marriage when the girl was onl four years old and had 'sold' her to a man who already had at least six wives. Just before the marriage ceremony, the girl ran away and wrote to the president of the republic. In her letter she pointed out that although her country was independent, its people were still not truly free. Some human beings were like slaves, she said, and women could be bought and sold like cattle. She asked the president if he felt that this was right This letter caused the president a great deal of concern (worry) and he immediately changed the cruel law which permitted women to be bought and sold.

The girl had won a considerable (fairly great) victory but she still had a big problem. She had to find 40 pou ds to repay the man who mighthave become her husband. There seemed to be no way of raising so much money. Fortunately, however, the girl's story was broadcast on a radio programme in Europe and nearly 2000 pounds poured in from listeners. The buyer got his money back and the girl was free to marry anyone she chose. She and won true freedom for herself and for others like her.

1. What did the girl write in her letter running away from the marriage ceremony ?

2. What did the president of the republic do on reading the girl's letter ?

3. How was the girl's problem of returning the 40 pounds solved ?

4. Suggest a title for the passage.

Q. 27. Answer the question below the passage :

Today, scientists are working harder than ever to solve the problems of space travel. In 1971, the Soviet Union sent into orbit the first experimental manned (having human beings as passengers) space station, Salyut 1. On May 14, 1973, the United States sent its first space station, Skylab 1, into orbit 270 miles

above the earth. This laboratory in the sky, lager than a three-bedroom house, provided living quarters for three successive teams of three men each. These teams stayed in space for weeks at a time to perform various scientific experiments. One project was to survey some of the earth's surface in order to discover unkown natural resources, such as deposits of coal and oil. Another project was to map fault lines so that earth-quakes can be predicted more accurately. Still another involved the observation of the atmospheric disturbances of the sun by telescope. These disturbances have an effect on the earth's weather. But the main purpose of Skylab was to find out her people could live and work in space for long periods of time.

1. Describe Skylab I.

2. Why did the United States send its first space station (Skylab I) into orbit ?

3. Write a precis of the passage and suggest a title.

[**The Title** : PROBLEMS AND AIMS OF SPACE TRAVEL.]

Q. 28. Answer the questions at the end :

Owing to the improvement in the means of communication, geographical situation is less important than it used to be ; and owing to imperialism (policy of extending a country's empire or influence), the important States have less need of external (foreign) trade than they formerly (in earlser times) had. The important form of economic power, in international relations, is now the possession of raw materials (natural materials from which articles are made) and food : and the most important raw materials are those required in war. Thus military and economic power have become scarcely distinguishable (whose difference cannot be felt even in a small way). Take oil, for example : a country cannot fight without oil, and cannot own oil fields unless it is able to fight. Either condition may fail : the oil of Persia was useless to the Persians because they had no adequate (suitable) armies, and the armed forces of Germany will be useless to the Germans unless they obtain oil. A similar state of affairs (set of conditions) exists in regard to food : a powerful war-machine requires an immense (very large) diversion (turning aside) of national energies from food production, and therefore depends upon military control of large fertile (*i.e.*, highly productive) areas. (*Bertand Russell*)

1. What does the economic power of a country depend upon ?
2. What is the importance of oil ?
3. Write a precis and suggest a title.

PART III

TRANSLATION & RULES OF GRAMMAR

It will be very good indeed, for the purposes of translation, if you possess two dictionaries (English to Urdu and Urdu to English) and consult them again and again. Learning new words is a great pleasure.

1. Translation from Urdu into English—Correct translation of Urdu sentences into English can be learnt through practice. So enough exercises have been provided in this book which you may do after following the examples.

2. For the correct translation of Urdu sentences and passages into English :

(*i*) The sense (مفہوم) of Urdu sentences should be conveyed in the translated English sentences. Idiomatic (بامحاورہ) translation, and not literal (لفظی) translation, should be your aim. But, where proper, literal translation of Urdu sentences into English may be attempted. it is possible to translate a number of Urdu sentences in more than one way.

Idiomatic Translation :

اپنی ہمت مت ھارو ، تم امتحان میں پاس ہو جاؤ گے-

Do not *lose heart*, you will *get through* the examination.

(OR) Do not *lose heart*, you will *pass* the examination.

ہمیں اس کی دھمکیوں کے سامنے نہیں جھکنا چاھیے -

We should not *give in* to his threats.

Literal Translation :

آئیے سٹیشن پر چلیں ، وہ ہمارا انتظار کر رہے ہوں گے -

Come on, let us go to the station, they may be waiting for us.

اس نے مجھے بتایا کہ وہ کسی بیرونی ملک جانے کی تیاری کر رھا ہے -

He told me that he was preparing to leave for a foreign country.

(*ii*) Learn the use of the **parts of speech** (اجزائے کلام) and of the **articles** (in English) well. That is, learn the use of the noun, the pronoun, the adjective, the verb, the preposition, the adverb, the conjunction and the interjection and the use of "a", "an" and "the" (the articles). For example, the verb has three kinds and three tenses. Learn their uses well. Then you will find it easy to translate the different forms of the verb.

Some rules governing the use of the important parts of speech are given, with examples of translated sentences, in the following pages.

3. After attempting the translation of separate (علیحدہ علیحدہ) sentences pass on to the translation of longer passages.

4. **Some Essential Rules—Directions.** Please learn the rules and follow the directions given here. This will help you in translating Urdu sentences and passages into English in a correct way.

The knowledge of these rules will also help you in writing correct English—in your essays, letters and other forms of composition.

Some Definitions. There are eight parts of speech in English :

(*i*) **The Noun** (اسم), which is a word used to name a person, place or thing. For example : *soldier, village, chair, Lahore, Kausar.* (*ii*) **The Pronoun** (ضمیر), which is a word used in place of a noun—I, myself ; you, yourself, yourselves ; he, she, they, himself, herself, themselves ; it, itself. (*iii*) **The Adjective** (اسم صفت), which is a word used to describe or add to the meaning of a noun or a pronoun. For example : *good, dishonest, famous, high.* (*iv*) **The Verb** (فعل), which is a word which tells something about a person or thing. For example : *write, play, bring, help.* (*v*) **The Preposition** (حرف ربط), which is a word which shows the connection of a noun or pronoun with another word. For example : *at, in, over, under, above.* (*vi*) **The Conjunction** (حرف عطف), which is a word which joins words, phrases (فقرے), etc. For example : *or*, and, *although, but.* (*vii*) **The Adverb** (متعلق فعل), which is a word which adds to the meaning of any part of speech except a noun or a pronoun. For example, *slowly, beautifully, well.* (*viii*) *The Interjection*, which is a word or sound which shows feeling or emotion (جو جذبہ کا اظہار کرے). For example : *ah* ! *hurrah* ! *oh* !

Kinds of Nouns. There are five kinds of nouns : **Proper Noun.** It is the name of a particular person, place or thing. *For example* : Sahiwal, Zubair, Africa, Toyota. (*ii*) **Common Noun.** It is a name which is common to any person, place or thing of the same kind. *For example* : city, girl, bus, building. (*iii*) **Collective Noun.** It is the name of a number of things or persons taken together. *For example*, crowd, cattle, flock, family, people, orchestra. (*iv*) **Material Noun.** It is the name of a material of which things are made *For example*, gold, nickel, plastic, wool, rubber, honey, rice. (Materials like iron, wood and plastic of which things of daily use are made, materials like wheat, milk, butter, meat with which foods are made and materials or chemicals like potassium, nitrogen, sulphur, arsenic, aluminium with which medicines or industrial goods are prepared are all *material nouns.*) (*v*) **Abstract Noun.** It is the name of a quality, condition or action which cannot be seen or felt (or which can be imagined or thought of). *For example*, honesty, dishonesty, efficiency, understanding, goodness, evil. (*Most of the material and abstract nouns are uncountables whose plural cannot be had.*)

(*a*) *Note there are material nouns like "glass", "iron" and "fish" which can also be common nouns* (*glasses* for drinking water in ; *irons* for ironing clothes). "Fish" is material noun when eaten as food and common noun when taken as a creature living in water.

(*b*) *Note the abstract nouns like "quality", "indecency", "judgment", "hardship" can also be countables* (*whose plural can be had*).

The Articles (حرف تعریف ' حرف تنکیر). *The, a* and *an* are the three articles.

The Definite Article : "*The*"—(*a*) *The* is used to particularize (مخصوص کرنے کے لئے) or point out a noun. *For example* : *The* teacher you were waiting for has come. Where is *the* new bicycle ?

(*b*) *The* is placed before a singular noun when it stands for (represents) its complete class. *For example* :

The dog is more faithful than *the* cat. (Here the sentence means : *Dogs* are more faithful than *cats*.)

The orange contains several vitamins.

Note. We do not place *the* before man and woman when they represent the whole class. *For example* :

Man makes mistakes. (It means : All men and also all women make mistakes. *Man* stands for the whole human race.) *Woman* should live for her husband, and then for anyone else.

(*c*) *The*, placed before an adjective of quality like *kind*, *rich*, *dishonest*, *hardworking*, etc. gives the sense of a noun in the plural number. *For example* :

The kind (kind people), *the rich* (rich people), *the dishonest* (dishonest people), *the hardworking* (hardworking people).

The noble and *the brave* are our companions.

نیک لوگ اور بہادر لوگ ہمارے ساتھی ہیں -

The honest are always liked.

دیانتدار لوگوں کو ہمیشہ پسند کیا جاتا ہے -

God is kind to *the poor* and the *hardworking*.

خدا غریبوں اور محنتی لوگوں پر مہربان ہوتا ہے -

(*d*) "The" is placed before an adjective in the superlative (third) degree :

The strangest person, *the most* beautiful picture, *the least* beautiful scene.

I met the *wealthiest* man of the country who was perhaps the least happy.

میں ملک کے سب سے امیر آدمی سے ملا جو شائد سب سے کم خوش تھا -

Note. "A" is placed before "most" means very : Hers was *a most* pleasing reply. Also see Page 168, Note 3.

(*e*) "The" is used as an adverb in sentences like these :

The finer the weather, *the happier* the children.

جتنا زیادہ خوشگوار موسم ہو گا ، اتنے ہی خوش بچے ہوں گے -

The more you try, *the more* you gain.

The wealthier the people, *the greater* their expenses.

جتنے زیادہ لوگ امیر ہوں گے ، اتنے ہی زیادہ ان کے خرچ ہوں گے -

(*f*) "The" is placed before the names of newspapers, books, ships, rivers, mountains, etc. *For example* :

The "Jang", *the* "Reader's Digest' (a magazine), *the* "Tales of Wonder", the "Sutlej" (دریائے ستلج), the Atlantic (بحراوقیانوس), the "Karakorams".

"The" is placed before a common noun to give it the meaning of an abstract noun (a quality). *For example* :

The teacher in the man (the feelings of a teacher) made him speak openly and fearlessly. She played *the queen* (showed queen-like behaviour) in all the gatherings.

(*h*) "The" is placed before a proper noun when it is used as a common noun or when an adjective describes a proper noun. *For example* :

He was *the Tipu Sultan* (brave like Tipu) of the army. *The grand Alexander* wanted to do the impossible.

(*B*) *The Indefinite Article* : **"A"** or **"An"** : it generalizes (کے مفہوم کوعام کرتا ہے) a noun. "A" is generally (عام طور پر) placed before consonants, that is, words beginning with letters other than *a e,i,o,u.*

عام طور پر ان الفاظ سے پہلے استعمال ہوتا ہے جو ان حروف کے علاوہ حروف سے شروع ہوتے ہوں -

For example : *a book*, *a chair*, *a ship*. "An" is generally placed before vowels, that is, before words beginning with *a,e,i,o,u* or before a word whose first letter "*h*" is silent.

For example : *an apple*, *an error*, *an idea*, *an hour*, ("h" silent) *an honest* ("h" silent) person, *an ideal* teacher, an odour (or a smell), *an understanding.*

Note 1. "A" is placed before "*u*" (spoken as "*you*") or "*o*" spoken as "*wa*").

For example : *a usual* practice, *a university*, *a one-hour* match, *a once-famous* person.

Note. 2. (*i*) We generally place "*a*" *or* "*an*" before things that we can count (جنہیں گن سکیں) or which are countables in the singular number (واحد میں). *For example* : *a* chair, *a* class, an apple.

I need *a pen* and *an* inkpot.

(*ii*) We do not generally place "a" or "an" before material and abstract nouns or before uncountables (nouns that cannot be counted), *For example* : *Honesty* is the best policy. We want to live in *peace*, but without giving away *honour*.

We can, however, change uncountables to countables by saying : *an example* of honesty, *pieces* of knowledge, etc.

Note 3. We can place "a" or "an" before material and abstract nouns or uncountables when these are used like common nouns : I bought an *iron* (استری) today. Let me have a *glass* of milk. A nice *food*. It is a *juice*. Smuggling is an *evil*. A strange *fact* indeed. (**Plural** : *irons, glasses, foods, juices, evils, facts*).

Note 4. We can place "little", "a little", "the little", "some", "a lot of", "lots of", "much", "a great deal of" before uncountables:

She has *little gold* but *a lot of* knowledge. There is *a great deal of* truth in what he says. They sent *lots of wealth* abroad.

Some other important rules are explained further in the solved examples before the exercises.

SOLVED EXAMPLES AND EXERCISES

1. Use of the Articles, Nouns, etc.

1. A tomato is *a* vegetable. — ٹماٹر ایک سبزی ہے -
2. *A* cigarette is made from tobacco and paper. — سگریٹ تمباکو اور کاغذ کی بنی ہوئی ہوتی ہے -

   [*Tobacco* and *paper* are uncountables here, so they will not take the indefinite article. "Paper" is a countable—can have plural—when it means a newspaper or an exam. paper, an essay to be read to a learned society, etc.]

3. Milk comes from *a* cow. — دودھ گائے سے حاصل ہوتا ہے -

   (OR) Milk comes from *the cow*.

   ["*The*" used before "cow" makes it represent the whole class of cows.]

4. Iron is *a* metal. — لوہا ایک دھات ہے -
5. I can write *a* letter in ink or with *a* pencil. — میں خط قلم یا پنسل سے لکھ سکتا ہوں -
6. *A* table has four legs. — میز کی چار ٹانگیں ہوتی ہیں -
7. There is dirt on this book and *a* dirty mark on *the* tablecloth, — اس کتاب پر گرد ہے اور میز کے کپڑے پر ایک گندہ نشان بنا ہوا ہے -

8.	*A* man gave me *some* (*a few*) books in *the* morning	ایک شخص نے صبح کو مجھے کچھ کتابیں دیں ۔
9.	*A* book of philosophy is not suited to *a* child.	فلسفہ سے متعلق کتاب بچے کے لئے موزوں نہیں ۔
10.	Do you take sugar in tea ?	کیا آپ چائے کے ساتھ چینی پیتے ہیں ؟
11.	It is really pleasant to read *a* book in *the* afternoon.	بعد دوپہر کتاب پڑھنے میں واقعی مزہ آتا ہے ۔
12.	*The* ship you were speaking about has just come into *the* port. She has been at sea for *a* long time. Look ! *the* captain has just come on the deck.	وہ جہاز جس کا آپ ذکر کر رہے تھے ابھی ابھی بندرگاہ میں آیا ہے ۔ وہ بہت عرصے تک سمندر پر رہا ہے ۔ دیکھیے کپتان ابھی ابھی عرشہ پر آیا ہے ۔
13.	It is not pleasant to play hockey on *a* summer afternoon.	گرمی کی سہ پہر میں ہاکی کھیلنا ناخوشگوار ہوتا ہے ۔
14.	They have sent that person to *the* prison for hitting *the* policeman on the head. I shall go to the prison to give him some books.	انہوں نے اس شخص کو پولیس کے سپاہی کے سر پر مارنے کی بنا پر جیل بھیج دیا ہے ۔ میں اسے کچھ کتابیں دینے جیل جاؤں گا ۔
15.	We had dinner at *a* new restaurant last night.	ہم نے گزشتہ رات ایک نئی ریستوراں میں کھانا کھایا ۔
16.	Do you prefer *a* book of poetry or stories of adventure ?	آپ اشعار کی کتاب کو زیادہ پسند کرتے ہیں یا مہمات کی کہانیوں کو ؟
17.	He travelled in *a* second class compartment with some foreigners.	اس نے دوسرے درجے کے ڈبے میں کچھ غیر ملکیوں کے ساتھ سفر کیا ۔
18.	If you really like truth, justice and equality, follow the principles of *a* good life	اگر آپ واقعی سچائی ، انصاف اور برابری کو پسند کرتے ہیں تو اچھی زندگی کے اصولوں پر عمل کریے ۔
19.	I saw *a* crowd of people moving along the road (or highway) towards Gujranwala.	میں نے سڑک (یا شاہراہ) پر لوگوں کے ایک ہجوم کو گوجرانوالہ کی طرف جاتے دیکھا ۔

20. Have *the* Muslims of all the Middle Eastern countries not stood by Pakistan in her times of difficulty ? — کیا مشرق وسطیٰ کے تمام ملکوں کے مسلمانوں نے مشکل کے وقتوں میں پاکستان کا ساتھ نہیں دیا ہے ؟

Meanings of difficult or uncommon words are given below the exercises.

EXERCISE 1

1 - اس کے ہاتھ میں کتاب تھی - 2 - کتا بلی سے نفرت کرتا ہے - 3 - ہم آٹے[1] ، دودھ اور انڈے سے کیک بنا سکتے ہیں - 4 - کھڑکی لکڑی کی بنی ہوئی ہوتی ہے - 5 - شیر کے دم[2] ہوتی ہے - 6 - انگوٹھی[3] سونے ، چاندی یا کسی اور دھات کی بنی ہوئی ہوتی ہے - 7 - سیب کا مزہ میٹھا ہوتا ہے - 8 - مہربانی کرکے مجھے کچھ دودھ لا دیجئے - 9 - کیا لوہے کا بنا ہوا پلنگ لکڑی کے بنے ہوئے پلنگ سے بہتر ہوتا ہے ؟ 10 - آسٹریلیا کی بھیڑ بہت عمدہ[4] اون مہیا کرتی ہے[5] - 11 - باغ میں عام طور پر[6] پھول ہوتے ہیں - 12 - کیا آج کل ان کے پاس ایک نئی بائسیکل نہیں ہے ؟ 13 - اگر آپ واقعی مشکل میں ہیں تو اپنے دوستوں سے مدد حاصل کریں - 14 - جس کتاب کا آپ ذکر کر رہے تھے یہاں پڑی ہے - یہ کافی عرصہ سے احمد کے پاس تھی - دیکھیے اسکے تیسرے صفحہ پر ایک دلچسپ[7] کہانی شروع ہوتی ہے - 15 - کیا بارش کے دن کھلی فضا میں سیر کرنا بہت پر لطف[8] نہیں ہوتا ہے ؟ 16 - ہجوم[9] میں ہر طرح کے لوگ تھے - 17 - اگر وہ واقعی ایمانداری کو پسند کرتا ہے تو اسے کسی سے نہیں ڈرنا چاہیے - 18 - میں نے اسٹیشن پر گاڑی کا انتظار کیا - میرے ساتھ کچھ دوست بھی تھے - 19 - وہ ایک دفتر میں کام کرتا ہے جہاں وہ صبح سویرے[10] پہنچتا ہے اور رات کو واپس آتا ہے - 20 - مجھے وہ شام اچھی طرح یاد ہے جب میں آپ کے ساتھ فلم دیکھنے گیا تھا - 21 - شام کو وہ ٹیلیویژن پر ڈرامہ دیکھتی ہے اور اسکے بعد ایک کتاب پڑھتی ہے - 22 - کیا اسلم نے وہ کتابیں پڑھ نہیں لی ہیں جو اسے بطور تحفہ دی گئی تھیں ؟

1. Flour. 2. Tail. 3. Ring. 4. Fine. 5. Provides. 6. Generally 7. Interesting. 8. Pleasant. 9. Mob. 10. Early in the morning.

II. USE OF THE ADJECTIVE

(A) **Adjectives** have three degrees of comparison (مقابلے کے درجے) *i.e., positive, comparative* and *superlative.*

(*i*) The positive (مطلق) degree shows the simple quality (خاصیت) of an adjective. For example, a *big* garden, a *wonderful* invention.

(*ii*) The comparative (تقابلی) degree shows a higher quality of an adjective. For example, a *bigger* garden, a *more* (or *less*) *wonderful* invention.

(*iii*) The superlative (افضل التفضیل) degree shows the highest quality of an adjective. For example, the *biggest* garden, the *most* (or *least*) *wonderful* invention.

Note 1 : "Than" is generally placed after the second degree adjective in a sentence while comparing (مقابلہ کرتے ہوئے) two things, persons, etc. *For example :*

Rubina is *wiser than* her sister.

You are *less foolish than* your brother.

Is Akbar *more successful* than others at this place ?

When comparison of two implies selection we use "the" : This book is *the better of* the two. Who is *the better of* the two players ?

In the case of adjectives ending in "or" like senior, junior, inferior, (ادنیٰ), *superior* (اعلیٰ), *prior (earlier than* اس سے پہلے), *posterior (later in time or order), etc. we use "to" instead of "than" :*

A professor is *senior to* a lecturer. (Or a lecturer is *junior to* a professor.) Japanese goods are *superior to* those made in Hong Kong. Who came to our house *prior to* your arrival ? The movement of the troops *anterior to* (earlier than) the start of the war... (The start of the war *posterior to* the movement of the troops...)

Note 2 : "The" is generally placed before the third degree adjective :

Which is *the tallest* building in this city ? This is *the most beautiful* of all the parks here. It is *the least interesting* joke.

Note 3 : "A" is placed before "most" when "most" means "very" in the use of superlatives (but "most" means "very" only in the case of adjectives and adverbs expressive of feeling or opinion).

It was really *a most expensive* (very expensive) pair of shoes.

...a *most clearly* written letter.

(B) Some Importgnt Adjectives :

(*i*) *Few, a few, the few.*

"*Few*" means "not many" (in number) : بہت ھی کم ، تعداد میں -

There are *few* students in the class. کلاس میں بہت ھی کم طالب علم ہیں -

"*A few*" means "some in number" : کچھ ، چند

I had *a few* mangoes. میرے پاس چند ایک (کچھ) آم تھے -

"*The few*" means "those some persons, things, etc." :

"*The few*" persons present there were all my friends. وھاں موجود اشخاص سب میرے دوست تھے -

Did he eat *the few* apples which I had bought in the morning ? کیا اس نے وہ چند سیب کھا لیے جو صبح کو میں نے خریدے تھے ؟

(ii) ***Little, a little, the little.***

"*Little*" means "not much" (in quantity). بہت ھی کم مقدار میں -

There is *little* milk here. یہاں بہت ھی کم دودھ ہے -

He showed *little* honesty in this matter. اس نے اس معاملہ میں بہت ھی کم ایمانداری دکھائی -

"*A little*" means "some in quantity, etc.": تھورا سا ، مقدار وغیرہ میں

There is *a little* milk here. یہاں تھورا سا دودھ ہے -

He showed *a little* honesty in this matter.

اس نے اس معاملہ میں کچھ ایمانداری دکھائی -

"*The little*" means "that quantity, etc." of something. مخصوص مقدار وغیرہ جس کا حوالہ دیا جائے

The little milk that I have is pure. میرے پاس جو تھوڑا سا دودھ ہے خالص ہے -

You should understand the *little truth* that is there in his words. آپ کو اس تھوڑی سی سچائی کو سمجھ جانا چاھیے جو اس کے الفاظ میں ہے -

(iii) *Less fewer.*

"*Less*" is used for quantity or size (مقدار یا سائز), etc., and "*fewer*" for number (تعداد):

He bought *less* tea than I. اس نے مجھ سے کم چائے خریدی -

They have less knowledge in this subject than Naheed. وہ اس مضمون میں ناھید سے کم قابلیت کی مالک ہیں (یا قابلیت رکھتی ہیں) -

Their library has *fewer* books than ours. ان کی لائبریری میں ھماری لائبریری سے کم کتابیں ہیں -

There are *fewer* days in February than in other months. فروری کے مہینے میں دوسرے مہینوں سے کم دن ھوتے میں -

(iv) *Older, elder, oldest, eldest.*

"Older" and "oldest" are used for persons, animals, birds, things, etc.

"*Elder*" and "*eldest*" are used for members of a family :

He is *older* than other students. وہ دوسرے طالب علموں سے (عمر میں) بڑا ہے -

This dog is *older* than Ahsan's dog. یہ کتا احسن کے کتے سے (عمر میں) بڑا ہے -

Akbar said that his house was *older* than mine. — اکبر نے کہا کہ اس کا گھر میرے گھر سے پرانا ہے ۔

They are living in the *oldest* house of the city. — وہ شہر کے سب سے پرانے مکان میں رہ رہے ہیں ۔

I met his *elder* brother. — میں اس کے بڑے بھائی سے ملا ۔

Who is your *eldest* son ? — آپ کا سب سے بڑا لڑکا کون ہے ؟

She is *older* than me by two years. — وہ مجھ سے دو سال بڑی ہے ۔

He is the *oldest* member of the family. — وہ خاندان کا سب سے بڑا فرد ہے ۔

(v) *Later, latest, latter, former.*

"*Later*" and "*latest*" refer to time ; "*former*" and "*latter*" refer to the position (جگہ ، موقع) of a thing, person, etc. :

They came here *later* than I. — وہ یہاں مجھ سے بعد میں آئے ۔

What is the *latest* scientific discovery of the year ? — اس سال کی تازہ ترین سائنسی دریافت کون سی ہے ؟

I am going to listen to the *latest* news on the radio. — میں ریڈیو پر تازہ ترین خبریں سننے لگا ہوں ۔

["News" is used in singular constructions, e.g., It *is* good news. **But note** : She conveyed to me some strange *pieces* or *items* or *bits* or *fragments* (incomplete parts) of news.]

Iran and Turkey are Muslim countries ; the *former* (پہلا یعنی ایران) is nearer to Pakistan than the *latter* (بعد کا یعنی ترکی).

(vi) *Further, farther.*

"*Further*" means "more, in addition to (مزید)" ; also used for distance like "farther". "*Farther*" means "at a greater distance (دور تر)".

She said *further* that she was going to a foreign country. — اس نے مزید کہا کہ وہ بیرونی ملک جا رہی ہے ۔

They laughed and said that they had enjoyed the film much. *Further*, they decided to see it again. انہوں نے ہنس کر کہا کہ وہ فلم سے بہت لطف اندوز ہوئے ہیں ۔ مزید انہوں نے اسے دوبارہ دیکھنے کا فیصلہ کیا ۔

My friend's house is *farther* (or *further*) from the station than my house. میرے دوست کا گھر اسٹیشن سے میرے گھر سے زیادہ دور ہے ۔

(*vii*) *Nearest, next.*

Nearest refers to space or distance. *Next* refers to position.

That shop is the *nearest* to our college.

وہ دوکان ہمارے کالج سے نزدیک ترین ہے -

Who lives *next* to your house ? آپ سے اگلے گھر میں کون رہتا ہے ؟

(*viii*) (To repeat) "*The*" placed before an adjective of quality like 'kind', 'poor', 'rich', "ill" 'honest', etc. makes it give the sense of a noun in the plural number :

Ahmad always helps *the poor* (*i.e.*, poor people)

احمد ہمیشہ غریب لوگوں کی مدد کرتا ہے -

The rich (*i.e.*, rich people) should never be proud of their wealth.

امیر لوگوں کو اپنی دولت پر کبھی غرور نہیں کرنا چاہئیے -

There are several hospitals for *the ill* (*i.e.* ill people) in the city.

اس شہر میں بیمار لوگوں کے لئے کئی ہسپتال ہیں -

SOME MORE EXAMPLES

1. Is she really cleverer *than* me ? کیا وہ واقعی مجھ سے زیادہ ہوشیار ہے ؟

2. ہم ان سے زیادہ مشکل سوالات کے جواب دینے کے لئے تیار ہیں -

We are ready to answer more difficult questions *than* these.

3. کیا وہ واقعی کلاس میں ذہین ترین طالب علم نہیں ہے ؟

Is he really not (Isn't he really) *the most intelligent* student in the class ?

4. صاف پانی حاصل کرنا اس شہر کی سب سے بڑی مشکل ہے -

The most difficult problem in this town is to get clean water.

5. I would like to have *a little* salt. مجھے تھوڑا سا نمک چاہئیے -

6. یہاں دودھ بہت کم ہے - اسے اس کے بغیر چائے پینی ہو گی -

There is *little* milk here. She will have to take tea without it.

7. انہوں نے وہ تھوڑا سا کھانا کھا لیا ہے جو انہیں دیا گیا تھا -

They have eaten *the little* food they had been given.

8. اس نے چند کتابیں خریدیں اور پھر انہیں گھر لے گئی -

She bought *a few* books and then carried them home.

9. میں اس کی آواز نہ سن سکا جب اس نے کچھ الفاظ ادا کئے -

I could not hear his voice when he spoke *a few* words.

10. کیا وہ چند لوگ جنہیں آپ یہاں ملے ہیں بہت دیانتدار نہیں ہیں ؟

Are the few people whom you have met here not very honest ?

(Aren't the few people you have met here very honest ?)

EXERCISE 2

1 - میری بندوق آپ کی بندوق سے سستی ہے - 2 - سپاھی عام شہری سے بہت دلیر ہوتا ہے - 3 - کیا ٹوکیو دنیا کا سب سے بڑا شہر ہے ؟ 4 - عقلمند دوست

سب سے بڑی نعمت[1] ہے - 5 - کیا ھمارا جواب ان کے جوابوں سے زیادہ درست ہے ؟ 6 - وہ دونوں میں زیادہ لمبا ہے - 7 - وہ عمر میں مجھ سے بڑا ہے - 8 - صبیحہ میری بڑی بہن ہے - 9 - اکرم اس کا سب سے بڑا لڑکا ہے - 10 - اس کے پاس چند ایک[2] کتابیں ہیں - 11 - اس معاملہ[3] میں اس نے اپنے دوست سے کم ذہانت کا ثبوت دیا ہے[4] - 12 - میں آپ کو اس معاملے کے بارے میں سب سے تازہ[5] خبر سناؤں گا - 13 - علامہ اقبال ھمارے عظیم ترین شاعر تھے - علاوہ ازیں[6] وہ ایک عظیم انسان تھے - 14 - کیا اس کا کالج میرے کالج سے دور[7] ہے ؟ 15 - وہ بس سٹاپ میرے گھر سے قریب ترین ہے - 16 - کیا آبادی کے لحاظ سے[8] چین دنیا کا سب سے بڑا ملک نہیں ہے ؟ 17 - اس کتاب میں سب نئی قسم کے الفاظ ہیں جو کبھی کبھی[9] عجیب سے لگتے ہیں - 18 - کیا ان کے لئے سب سے مشکل بات اچھی کتابوں کا حاصل کرنا ہے ؟ 19 - ھمیں غریب اور حاجتمند لوگوں[10] کی مدد کرنی چاھیے - 20 - کمرے میں بہت ہی کم کرسیاں ہیں - 21 - کیا کمرے میں کچھ کرسیاں نہیں ہیں ؟ 22 - وہ کچھ کرسیاں جو ھم نے بازار سے خریدی تھیں سب کمرے میں پڑی ہیں - 23 - اس تھیلے میں بہت ہی کم آٹا[11] ہے - 24 - اس تھیلے میں تھوڑا سا آٹا[12] ہے - 25 - وہ تھوڑا سا آٹا جو اس تھیلے میں تھا نیچے گر گیا ہے - 26 - جو تھوڑی سی کارگزاری وہ اپنے کام میں دکھاتے ہیں ان کی سب سے بڑی قابلیت ہے - 27 - پہاڑ کا منظر وہاں پر خوبصورت ترین تھا -

1. Blessing. 2. A few. 3. Matter. 4. Proved to be less intelligent. 5. The latest. 6. Furthermore. 7. Farther. 8. From the point of view of population. 9. At times. 10. The poor and the needy. 11. Little flour. 12. A little flour. 13. Efficiency. 14. The mountain scene.

III. Use of the Verb

(A) There are three kinds of verbs :

(*i*) **Transitive Verbs** : (افعال متعدی) "which require an object (مفعول)".

Active Voice : The army *attacked* the enemy. [Transitive verb : *attacked* ; object : *enemy*.]

Passive Voice : The enemy *was attacked* by the army.

(*ii*) **Intransitive Verbs** : (افعال لازم), "which do not require an object".

He *laughed*. (OR) He laughed for a long time.
They *jumped*. We have *slept* for several hours.

There are verbs which can be used in the transitive as well as in the intransitive form :

They *ran* fast. She *played* well. (*Intransitive*)
They *ran* a race. She *played* the game well. (*Transitive*)

(*iii*) **Auxiliary Verbs** : (امدادی افعال) "which are helping verbs". They help the main verbs and complete their meaning. Such verbs are : *is*, *was* , *has have*, *had*, *shall*, *etc*.

They *have* returned from the village. She *is* writing a letter.

Helping verbs like "has", "be", etc. can function as main verbs :

She *has* (=*eats*) her dinner at 9. We have *been to* (=have visited) Sweden.

(B) Tense

"*Tense*" *shows the* "*time*" *of an* "action"

Tense یا زمانہ فعل کی وہ صورت ہوتی ہے جس سے اس کے حال ، مستقبل یا ماضی میں ہونے کا پتہ چلتا ہے ۔

Present Tense : He *plays* hockey. Hockey *is played* by him.

Past Tense : He *Played* hockey. Hockey *was played* by him.

Future Tense : He *will play* hockey. Hockey *will be played* by him.

Please learn the use of the tenses in different forms as the following examples make it clear :

وہ اس شہر میں رہتا ہے ۔
He lives in this city.

وہ اس شہر میں رہ رہا ہے ۔
He is living in this city.

وہ اس شہر میں رہا ہے ۔
He has lived in this city.

وہ اس شہر میں رہتا رہا ہے ۔
He has been living in this city.

وہ اس شہر میں رہا ۔
He lived in this city.

وہ اس شہر میں رہ رہا تھا ۔
He was living in this city.

وہ اس شہر میں رہا تھا ۔
He had lived in this city.

وہ اس شہر میں رہتا رہا تھا ۔
He had been living in this city.

وہ اس شہر میں رہے گا ۔
He will live in this city.

وہ اس شہر میں رہ رہا ہو گا ۔
He will be living in this city.

وہ اس شہر میں رہ چکا ہو گا ۔
He will have lived in this city.

وہ اس شہر میں رہتا رہا ہو گا ۔
He will have been living in this city.

اسے اس شہر میں رہنا چاہیے ۔
He should live in this city.

اسے اس شہر میں رہتے رہنا چاہیے ۔
He should keep (or continue) living in this city.

اسے اس شہر میں رہنا چاہیے تھا ۔
He should have lived in this city.

اسے اس شہر میں رہتے رہنا چاہیے تھا ۔
He should have been living in this city.

Passive Voice

Urdu is taught here.	یہاں اردو پڑھائی جاتی ہے -
Urdu is being taught here.	یہاں اردو پڑھائی جا رہی ہے -
Urdu has been taught here.	یہاں اردو پڑھائی جاتی رہی ہے -
Urdu was taught here.	یہاں اردو پڑھائی گئی -
Urdu was being taught here.	یہاں اردو پڑھائی جا رہی تھی -
Urdu used to be taught here.	یہاں اردو پڑھائی جاتی تھی -
Urdu had been taught here.	یہاں اردو پڑھائی جاتی رہی تھی -
Urdu will be taught here.	یہاں اردو پڑھائی جائے گی -
Urdu will have been taught here.	یہاں اردو پڑھائی گئی ہوگی -
Urdu should be taught here.	یہاں اردو پڑھائی جانی چاہیے -

(C) Interrogative and Negative Sentences, etc.

سوالیہ اور نفی جملے وغیرہ

Positive	*Negative*	*Interrogative*
ہمارا دوست بہت خوش ہے -	ہمارا دوست بہت خوش نہیں ہے -	کیا ہمارا دوست خوش ہے ؟
Our friend is very happy.	Our friend is not very happy.	Is our friend happy?
اُسے اس سوال کا جواب آتا ہے -	اُسے اس سوال کا جواب نہیں آتا ہے -	کیا اُسے اس سوال کا جواب آتا ہے ؟
He knows the answer to this question.	He does not know the answer to this question.	Does he know the answer to this question ?
اُسے اس سوال کا جواب آتا تھا -	اُسے اس سوال کا جواب نہ آتا تھا -	کیا اُسے اس سوال کا جواب آتا تھا ؟
He knew the answer to this question.	He did not know the answer to this question.	Did he know the answer to this question ?
ہم وہاں جائیں گے -	ہم وہاں نہیں جائیں گے -	کیا ہم وہاں جائیں گے؟
We shall go there.	We shall not go there.	Shall we go there ?

(D) Use of "Does", "Do", "Did" for Emphasis (زور دینے کے لئے)

He *does* know this.	اُسے ضرور اس کا علم ہے -
They *do* know this matter.	انہیں ضرور اس معاملہ کا علم ہے -
He *did* know this matter.	اُسے ضرور اس معاملہ کا علم تھا -

(E) Use of "Shall" and "Will".

(*i*) To show simple future "shall" is used for the First Person (*e.g.*, "I", "we") and "will" for the Second and Third Persons (*e.g.*, "he", "she", "they"):

I *shall* read this book. — میں اس کتاب کو پڑھوں گا -
We *shall* read this book. — ہم اس کتاب کو پڑھیں گے -
He *will* read this book. — وہ اس کتاب کو پڑھے گا -

(*ii*) To express some order or threat (دھمکی) and also future time (مستقبل) "shall" is used for the Second or Third Persons ("you", "he", etc.).

You *shall* read this book. — (تمہیں اس کتاب کو پڑھنا ہو گا - (یا پڑے گا)—حکم -
He *shall* read this book. — اُسے اس کتاب کو پڑھنا پڑے گا -

دھمکی - اگر اس نے اپنے کام میں بے ایمانی دکھائی تو اُسے نوکری سے برخواست کر دیا جائے -

He *shall* be dismissed from service if he shows dishonesty in his work.

But tke use of "shall" thus is limited to legal or formal language.

(*iii*) To express some intention (ارادہ) or determination (مصمم ارادہ یا عزم) "*will*" is used for the First Person (as "I", "we").

I *will* come to your house in the evening. — میں ضرور شام کو آپ کے گھر آؤں گا -
We *will* read this book. — ہم اس کتاب کو ضرور پڑھیں گے -

Always in American English and at times in modern British English we use "will" in place of "shall".

(F) Some Important Rules Regarding the Use of Verbs

(*i*) The subject (فاعل) iu a sentence should agree with the verb.

She *goes* to college every day. — وہ روزانہ کالج جاتی ہے -
Sabiha and Najma *go* to college every day. — صبیحہ اور نجمہ روزانہ کالج جاتی ہیں -
He gets up early in the morning. — وہ صبح سویرے سو کر اٹھتا ہے -
They get up early in the morning. — وہ صبح سویرے سو کر اٹھتے ہیں -

[A singular verb like "goes" or "gets" is used with a singular subject like "she" A plural verb like "go" or "get" is used with a plural subiect like "they".]

(*ii*) A Past Tense is generally followed by a Past Tense in an English sentence :

(انگریزی میں) عموماً فعل ماضی کے بعد فعل ماضی ہی استعمال ہوتا ہے -

انہوں نے جواب دیا کہ وہ بالکل ٹھیک ہیں -

They *replied* that they *were* perfectly well.

اس نے کہا کہ وہ اتوار کے دن مصروف ہو گی -

She *said* that she *would* be busy on Sunday.

(*iii*) But a Past Tense may be followed by a Present Tense when the second part of the sentence expresses a general or universal (عالمگیری) truth or a saying (کہاوت) or what a person does as a habit, routine, etc.

My father *told* me that an honest person *is* always satisfied (مطمئن).

میرے والد نے مجھے بتایا کہ ایماندار شخص ہمیشہ مطمئن رهتا ہے -

He *was* right when he *said* that the earth *pulls* everything towards its centre.

اس کا یہ کہنا درست تھا کہ زمین ہر چیز کو اپنے مرکز کی طرف کھینچتی ہے -

The teacher said he goes to Murree during the summer vacation.

(*iv*) A Present or Future Tense in the first part of the sentence can be followed by any Tense according (مطابق) to the sense (مفہوم) of the sentence :

The *are* saying (that) they *were* ill yesterday.

وہ کہہ رہے ہیں کہ کل وہ بیمار تھے -

She *will* herself find (in the future) that I *was* right.

(مستقبل میں) اسے خود پتہ چل جائے گا کہ میں ٹھیک تھا -

Study the following sentences :

میں نے اس سے پوچھا کہ وہ اتنا پریشان کیوں ہے -

I asked him why he was so much worried.

میرے دوست نے مجھ سے دریافت کیا کہ کیا میں اس کے ساتھ کاغان جانا پسند کروں گا -

My friend asked me if (or whether) I would like to go with him to Kaghan.

Note : In sentences like the above "that" is generally not used with "why", "where", "what", "whether". "if" etc. Such sentences may be written in the direct as well as the indirect speech.

Direct Speech	*Indirect Speech*
(*i*) He aske- him, "Why are you sitting here ?"	He asked him why he was sitting there.
اس نے اس سے پوچھا "تم یہاں کیوں بیٹھے ہو ؟"	اس نے اس سے پوچھا کہ وہ وہاں کیوں بیٹھا ہے -

(*ii*) They said to me, "It is a very cold day ?"

انہوں نے مجھ سے کہا "کیا آج کا دن بہت ٹھنڈا ہے ؟"

They asked me if (or whether) it was a very cold day.

انہوں نے مجھ سے پوچھا کہ کیا آج کا دن بہت ٹھنڈا ہے -

(*iii*) He asked me, "Which story book do you like most ?"

انہوں نے مجھ سے پوچھا "آپ کو کون سی کہانیوں کی کتاب سب سے زیادہ پسند ہے ؟"

He asked me which story book I liked most.

اس نے مجھ سے پوچھا کہ مجھے کون سی کہانیوں کی کتاب سب سے زیادہ پسند ہے -

EXERCISE 3

1 - اس نے مجھ سے پوچھا کہ میرا اس معاملے میں کیا خیال ہے - 2 - میں نے ان سے پوچھا کہ وہ کون سی سڑک کے بارے میں پوچھ رہے ہیں - 3 - انہوں نے میرے دوست سے پوچھا کہ کیا سورج نکل آیا ہے - 4 - سلیم نے مجھ سے دریافت کیا کہ کیا میں شام سے پہلے واپس آ جاؤں گا - 5 - میں نے صبیحہ سے پوچھا کہ کیا وہ بی ایس - سی کا امتحان دے گی -

To take an examination (امتحان دینا). To give an examination (امتحان لینا).

EXAMPLES AND EXERCISES

Indefinite Tense. The verb in the indefinite tense shows the action in its simplest form, in present, past or future.

(*a*) **Present Indefinite Tense :**

1. My pen writes well. — میرا قلم ٹھیک لکھتا ہے -
2. The sun rises in the east. — سورج مشرق میں طلوع ہوتا ہے -
3. Does she like tea ? — کیا وہ چائے پسند کرتی ہے ؟
4. We go to college regularly. — ہم باقاعدگی سے کالج جاتے ہیں -
5. Do you not play (Don't you play) cricket daily ? — کیا آپ روزانہ کرکٹ نہیں کھیلتے ؟
6. My friends work in London ; they buy and sell cars. — میرے دوست لندن میں کام کرتے ہیں - وہ کاریں خریدتے اور بیچتے ہیں -

EXERCISE 4

1 - ہمیں اپنے بزرگوں کی عزت کرنی چاہیے - 2 - وہ ہمیشہ سچ بولتا ہے - 3 - کیا وہ طالب علم محنت سے نہیں پڑھتا ؟ 4 - کیا آپ تمباکو نوشی نہیں کرتے ؟ 5 - وہ آج خوش نظر آتا ہے - 6 - یہ سیب بہت سبز ہیں - 7 - وہ ہر ہفتہ لائبریری سے نئی کتابیں حاصل کرتے ہیں - 8 - وہ ایسے گھروں میں رہتے ہیں جن میں صرف تین تین کمرے ہوں - 9 - ڈاکیہ دن میں ایک مرتبہ خط لاتا ہے - 10 - وہ روزانہ صبح سویرے نماز پڑھتی ہے - 11 - کیا آپ گانا جانتے ہیں ؟ 12 - وہ کہاں رہتا ہے ؟ 13 - کیا آپ انگریزی

پڑھاتے ہیں ؟ 14 - اچھے طالب علم ہمیشہ محنت کرتے ہیں - 15 - وہ اپنے دفتر بائیسکل پر آتا ہے - کیا ہمارے دوست روزانہ اس پارک میں نہیں جاتے ؟

(*b*) Past Indefinite Tense :

1. I *went* to college yesterday.	میں کل کالج گیا -
2. Iran and Iraq *fought* a long war.	ایران اور عراق نے ایک لمبی جنگ لڑی -
3. I *did not (didn't) open* the room.	میں نے کمرہ نہیں کھولا -
4. *Did* you *not* (*Did'nt* you) tell a lie ?	کیا اپ نے جھوٹ نہیں بولا -
5. *Did* the bookseller *charge* a higher price ?	کیا کتب فروش نے زیادہ قیمت طلب کی ؟
6. The boys *went* to the fair.	لڑکے میلے میں گئے -
7. *Did* the boys *create* indiscipline ?	کیا لڑکوں نے بد نظمی پیدا کی ؟

EXERCISE 5

1 - مالی نے خراب گھاس کاٹی[1] - 2 - اس نے میری بہت مدد کی - 3 - کیا تم نے اپنے دوست کو اس کی کامیابی پر مبارکباد پیش کی ؟ 4 - ہمارے استاد نے ہمیں اچھے نمبر دیئے - 5 - کیا مسافر ہوٹل میں نہیں ٹھہرے ؟ 6 - اس نے مجھے کوئی تحفہ نہ دیا - 7 - تم اکثر بارش میں نہاتے تھے[2] - 8 - ہم امتحان کے دوران دیر تک پڑھا کرتے تھے - 9 - اس نے چند انڈے خریدے - 10 - اس نے اپنا بیگ نہیں کھویا - 11 - اس نے اپنے دوست کا انتظار نہیں کیا - 12 - کیا نوکر واپس آ گیا ؟ 13 - اس نے منہ کھولا اور آنکھیں بند کر لیں - 14 - لطیفہ سن کر تمام لوگ ہنس پڑے - 15 - ناشتہ کے بعد اس نے پڑھنا شروع کیا -

1. Did not cut the grass well. 2. Often used to bathe in the rain.

(*c*) Future Indefinite Tense :

1. The students *will take* the examination.	طلباء امتحان دیں گے -
2. I *shall enjoy* a horse-ride.	میں گھوڑے کی سواری سے لطف اندوز ہونگا -
3. *Will you not* (*Won't you*) *leave* the country ?	کیا تم ملک نہیں چھوڑو گے ؟
4. I *shall* not *have* (*eat*) the meal.	میں کھانا نہیں کھاؤں گا -
5. I *will meet* my friend.	میں اپنے دوست سے ضرور ملوں گا -
6. You *shall not* (*must not*) *go* out.	تم ہر گز باہر نہیں جاؤ گے -
7. The player *will* surely *follow* the rule.	کھلاڑی اصول کی پابندی ضرور (یقیناً) کرے گا -
8. *Will* he *have to go* to class ? (OR) *Must* he go to class ? (OR) *Shall* he go to class ?	کیا اسے کلاس میں جانا ہو گا ؟
Will your friend *be sent* to France ? (Passive)	کیا آپ کے دوست کو فرانس بھیجا جائے گا ؟

EXERCISE 6

1 - وہ کل صبح چلا جائے گا - 2 - آپ کہاں ٹھہریں گے ؟ 3 - مجھے ڈر ہے کہ سیب کے رس کی بہت زیادہ قیمت ہو گی - 4 - میں آپ سے چند ایک سوالات کرونگا - 5 - ہم پھر آپ سے کب ملیں گے ؟ - 6 - کیا آپ کل صبح تک یہیں ہیں ؟ 7 - کیا اگلی جمعرات کو کلاس نہیں ہو گی ؟ 8 - کیا کالج پندرہ دن کے لئے بند نہیں ہو گا ؟ 9 - میں ہمیشہ سچ بولوں گا - 10 - کیا آپ اپنے دوست کی شادی میں شریک نہیں ہوں گے ؟ 11 - بچے بارش میں نہائیں گے - 12 - - ہم کسی روز کار میں سیر کریں گے - 13 - کیا امتحان مشکل ہو گا ؟ 14 . کیا اسے بازار جانا ہو گا ؟ 15 - آج بارش ہو گی - 16 - انہیں پارٹی میں مدعو کیا جائیگا - 17 کیا ان پرانی کاروں کو فروخت نہیں کر دیا جائے گا ؟

Continuous Tense. Here the verb shows that the action is still continuing or going on, in present, past or future.

(*d*) Present Continuous Tense :

1. He *is going* towards the bazaar.	وہ بازار کی طرف جا رہا ہے -
2. Is he *is not riding* a bicycle.	کیا وہ سائیکل نہیں چلا رہا ہے ؟
3. The clouds *are thundering*.	بادل گرج رہے ہیں -
4. The road *is being repaired*. (Passive)	سڑک کی مرمت کی جارہی ہے -
5. *Is it not (Isn't it) raining* ?	کیا بارش نہیں ہو رہی ہے ؟
6. I *am standing* on the roof.	میں چھت پر کھڑا ہوں -

EXERCISE 7

1 - تیز ہوا چل رہی ہے - 2 - آج ہمارے گھر کون سا مہمان آ رہا ہے ؟ 3 - میں اس تصویر کو دیکھ رہا ہوں - 4 - آپ کیا کر رہے ہیں ؟ 5 - کیا آپ سو نہیں رہے ہیں ؟ 6 - آپ کیوں ہنس رہے ہیں ؟ 7 - کیا پروفیسر کلاس میں پڑھا رہے ہیں ؟ 8 - میں آج شام سیر کرنے جا رہا ہوں - 9 - دروازوں پر رنگ کیا جا رہا ہے - 10 - کیا گورنمنٹ کی طرف سے ہمارے قابل طالب علموں کو اعلیٰ تعلیم کے لئے دوسرے ملکوں میں نہیں بیھجا جا رہا ہے ؟

(*e*) Past Continuous Tense :

1. I *was reading* a book when he came in.	جب وہ اندر آیا تو میں کتاب پڑھ رہا تھا -
2. The sun *was shining* when we went out.	جب ہم باہر گئے تو سورج چمک رہا تھا -
3. *Was* the singer not (*Was'nt* the singer) *singing* ?	کیا گلوکار گانا نہیں گا رہا تھا ؟

4. Scenes from his past life flashed through the sailor's mind as he *was drowning*.
گزشتہ زندگی کے واقعات یکا یک ملاح کے ذہن میں آئے جب کہ وہ ڈوب رہا تھا۔

5. The next thing he remembered was the face of the headmaster who *was standing* near him.
آگے جو کچھ اسے یاد آیا وہ ہیڈ ماسٹر صاحب کا چہرہ تھا جو کہ اس نزدیک کھڑے تھے۔

6. The injured passnegers *were being* medically *examined*.
زخمی مسافروں کا طبی معائنہ کیا جا رہا تھا۔

EXERCISE 8

1۔ وہ فرش پر بیٹھی ہوئی تھی۔ 2۔ جب ہم کھانا کھا رہے تھے تو بجلی چلی گئی۔ 3۔ کیا وہ گھر کا کام کر رہا تھا؟ 4۔ جب میں خط لکھ رہا تھا تو آپ ریڈیو سن رہے تھے۔ 5۔ کیا صدر محترم کا اسٹیشن پر بے شمار لوگ انتظار نہیں کر رہے تھے؟ 6۔ جب میں نے انہیں دیکھا تو وہ ہوٹل میں نہیں بیٹھے ہوئے تھے۔ 7۔ جب طوفان آیا تو ہم گھر پر موجود نہ تھے۔ 8۔ جب آپ نے ان سے بات کی تو وہ کچھ سوچ رہے تھے۔ 9۔ بشیر نے دو پیالے گرا دیئے جبکہ وہ انہیں دھو رہا تھا۔ 10۔ کیا ہمارے غریب لوگ ترقی نہیں کر رہے تھے؟ 11۔ سیاحوں کو پرانے محل دکھائے جا رہے تھے۔ 12۔ کیا کارخانہ کے مزدوروں کو مالکوں کی طرف سے انعام نہ دیئے جا رہے تھے؟

(*f*) Future Continuous Tense :

1. The train *will* be *coming* on time.
گاڑی وقت پر آ رہی ہو گی۔

2. *Will they be looking* for a job ?
کیا وہ نوکری کی تلاش کر رہے ہوں گے؟

3. When I get back, they *will be eating* lunch.
جب میں واپس آؤنگا تو وہ دوپہر کا کھانا کھا رہے ہونگے۔

4. *Will* you *not* (*Won't you*) be staying with him tomorrow ?
کیا آپ کل اس کے پاس ٹھہرے ہوئے نہیں ہوں گے؟

5. *Will you not be needing* me any more.
کیا آپ کو میری اور ضرورت نہ رہے گی؟

6. *Will you not be* (*won't you be*) *coming* again ?
کیا آپ دوبارہ نہیں آ رہے ہوں گے؟

7. Do not hurry, the train *will be leaving* by evening.
جلدی نہ کیجئے! ٹرین شام تک چل رہی ہو گی۔

8. The professor *will be giving* a lecture on Political Science.
پروفیسر صاحب سیاسیات پر لیکچر دے رہے ہونگے۔

EXERCISE 9

1 - مسافر ٹرین پر سیر کر رہے ہونگے - 2 - وہ مہمان کا کھانا پکا رہے ہونگے - 3 - کسان کھیت میں پانی دے رہا ہوگا - 4 - دھوبی کپڑے دھو رہا ہو گا - 5 - کیا وہ سیر نہیں کر رہا ہوگا ؟ 6 - کیا وہ اگلا سبق پڑھ رہے ہونگے ؟ 7 - کیا وہ سینما کے ٹکٹ خرید رہے ہونگے ؟ 8 - کیا وہ گھر نہیں جا رہے ہونگے ؟ 9 - اگلے سال میں نوکری تلاش کر رہا ہونگا - 10 - چند دن بعد کالج میں امتحان ہو رہا ہو گا -

Perfect Tense—Here the verb shows that the action has been completed or will be completed.

(*g*) Present Perfect Tense :

1. I *have seen* the zoo.	میں نے چڑیا گھر دیکھا ہے -
2. I *have lived* here all my life.	میں اپنی تمام زندگی یہاں رہا ہوں -
3. *Have* you *had* (or eaten) your lunch ?	کیا آپ نے دوپہر کا کھانا کھا لیا ہے ؟
4. *Have they not* (*Haven't they*) *travelled* by air before ?	کیا انہوں نے پہلے ہوائی جہاز کا سفر نہیں کیا ہے ؟
5. He *has seen* a good film.	اس نے ایک اچھی فلم دیکھی ہے -
6. Such an elephant *has* never been *seen*. (Passive)	ایسا ہاتھی کبھی نہیں دیکھا گیا ہے -
7. Here you *have put* your pencil.	آپ نے اپنی پنسل یہاں رکھی ہے -

EXERCISE 10

1 - کیا آپ نے تمام سوالات لکھ لئے ہیں ؟ 2 - پچھلے چند ماہ میں آپ نے کون کون سے شہروں کا دورہ کیا ہے ؟ 3 - میں نے کاپی نہیں خریدی ہے - 4 - آج کا اخبار آ چکا ہے - 5 - میں آپ سے پہلے بھی کئی بار مل چکا ہوں - 6 - کیا اس نے تمہیں پہچان نہیں لیا ہے ؟ 7 - کیا آپ تیار ہو گئے ہیں ؟ 8 - اقوام متحدہ سے کشمیر کا مسئلہ طے نہیں ہو سکا ہے - 9 - میں نے کمرہ صاف کر دیا ہے - 10 - آج نوکر نے کھانا نہیں پکایا ہے -

(*h*) Past Perfect Tense :

1. They *had decided* to attack the enemy.	انہوں نے دشمن پر حملہ کرنے کا فیصلہ کر لیا تھا -
2. He *had done* nothing before seeing me.	مجھ سے ملنے سے پہلے اس نے کچھ نہیں کیا تھا -

3. **He thanked me for what I *had done.***
جو کچھ میں نے کیا تھا اس پر اُس نے میرا شکریہ ادا کیا ۔

4. ***Had* they not (*hadn't they*) *corresponded* before their meeting.**
کیا ملاقات سے پہلے انہوں نے خط و کتابت نہیں کی تھی ۔

5. **As soon as you *had gone*, I wanted to see you again.**
آپ کے جانے کی دیر تھی کہ مجھے آپ سے ملنے کی خواہش ہوئی ۔

6. **We *had never seen* so many books,**
ہم نے اتنی کتابیں کبھی نہیں دیکھی تھیں ۔

7. **They *had been informed* about this secret by them. (Passive)**
ان کی طرف سے اسے اس راز کے بارے میں بتا دیا گیا تھا ۔

EXERCISE 11

1 - کام ختم کرنے کے بعد وہ گھر چلے گئے تھے - 2 - اُس نے کہا کہ اس نے وہ ریلوے اسٹیشن پہلے بھی دیکھا تھا ۔ 3 - انہوں نے بتایا کہ وہ مجھ سے پہلے بھی ملے تھے - 4 - میں نے پوچھا کہ وہ اتنی جلدی کیوں آ گئے تھے - 5 - ہم اس دفعہ گرمیوں کی چھٹیاں گزارنے راولپنڈی گئے تھے - 6 - ہم نے اُس سے دریافت کیا کہ اُس نے کون کون سے ملک دیکھے تھے - 7 - جب جہاز ہوائی اڈے پر اترا تو پائلٹ نے دیکھا گولہ لگنے کی وجہ سے ہوائی جہاز کے ایک پر نے شدید نقصان اٹھایا تھا ۔ 8 - جب میں گھر آیا تو کیا آپ کھانا نہیں کھا چکے تھے ؟ 9 - گھنٹی بجنے سے پہلے ہی تمام طلباء کو اپنی اپنی کلاسوں میں بھیجا جاچکا تھا ۔ 10 - آگ بجھانے والے عملے کے پہنچنے سے پہلے تمام قیمتی سامان کو عمارت سے باہر نکال لیا گیا تھا ۔

(*i*) Future Perfect Tense :

1. **He *will have finished* the book by Sunday.**
وہ اتوار تک کتاب ختم کر چکا ہو گا ۔

2. ***Shall* we *have reached* the airport by that time.**
کیا ہم اس وقت تک ہوائی اڈے تک پہنچ چکے ہونگے ۔

3. ***Will he not* (*won't he*) *have written* his second novel by next June.**
کیا اگلے جون تک وہ اپنا دوسرا ناول نہیں لکھ چکا ہو گا ۔

4. ***Will he not have* (*won't he have*) passed this examination at twenty ?**
کیا بیس سال کی عمر میں وہ یہ امتحان پاس نہیں کر چکا ہو گا ۔

5. **He *will have finished* this work before you leave,**
آپ کے جانے سے پہلے وہ یہ کام ختم کر چکا ہو گا ۔

6. When you come back, he *will have bought* a house.	آپ جب واپس آئینگے تو وہ ایک گھر خرید چکا ہو گا -
7. The speeches *will have been made* by the time we reach there. (Passive)	ہمارے وہاں پہنچنے سے پہلے تقاریر کی جا چکی ہوں گی -

EXERCISE 12

1 - اگر ہم سات بجے سے پہلے وہاں نہ پہنچے تو وہ سب کچھ کھا چکے ہونگے - 2 - مجھے امید ہے کہ صبح تک آپ سبق یاد کر چکے ہونگے - 3 - کیا اس نے اول انعام حاصل نہیں کیا ہو گا ؟ 4 - امیدواروں نے اب تک امتحان نہیں دیا ہو گا - 5 - دھوبی کپڑے استری کر چکا ہو گا - 6 - معمار اپنا کام شروع کر چکا ہو گا - 7 - کیا دشمن نے میدان جنگ چھوڑ نہیں دیا ہو گا ؟ 8 - اس کو ملازمت مل چکی ہو گی - 9 - کیا شکاری جنگل میں پہنچ چکا ہو گا ؟ 10 - آج وہ کراچی نہیں گئے ہونگے - 11 - امتحان شروع ہونے سے پہلے انگریزی کے تمام مضامین پڑھائے جا چکے ہوں گے -

Perfect Continuous Tense—Here the verb shows that the action is still going on or was still going on.

(*j*) Present and Past Perfect Continuous Tenses :

1. I *have been* sleeping all night.	میں رات بھر سوتا رہا ہوں -
2. What *had* you *been* doing ?	آپ کیا کرتے رہے تھے ؟
3. We *have been* gardening.	ہم باغبانی کرتے رہے ہیں -
4. They *had been* reading books in the library.	وہ لائبریری میں کتاب پڑھتے رہے تھے -
5. *Had they not (hadn't they) been* standing near him ?	کیا وہ اس کے پاس کھڑے نہیں رہے تھے ؟

EXERCISE 13

1 - وہ بازار جاتا رہا ہے - 2 - میں اس دفتر میں کام کرتا رہا ہوں - 3 - سلیم اور اکرم اکٹھے کھیلنے جاتے رہے تھے - 4 - ہم اس مکان میں رہتے رہے ہیں - 5 - مزدور سڑک کی مرمت کرتے رہے تھے - 6 - وہ کپڑے سیتی رہی ہے - 7 - کیا وہ بے کار بیٹھے رہے ہیں ؟ 8 - کیا اپ کا دوست سڑک پر کھڑا نہیں رہا تھا ؟ 9 - کیا وہ سائیکل چلاتا رہا ہے ؟ 10 - یہ معاہدہ کرنے سے پہلے دونوں ملک جنگ لڑتے رہے تھے ؟ (Before concluding this agreement or pact...)

USE OF "FOR" AND "SINCE" IN RELATION TO PAST ACTION

"For" refers to a period of time (مدت ، دوران) in the past.

"Since" refers to a point in time (معین وقت یا موقع) in the past.

1.	I have not seen (met) you *since* Friday.	میں جمعہ سے آپ سے نہیں ملا ہوں ۔
2.	I have not seen (met) you *for* three days.	میں نے تین دنوں سے آپ سے ملاقات نہیں کی ہے ۔
3.	We have been here *for* an hour and half.	ہم یہاں ڈیڑھ گھنٹے سے موجود ہیں ۔
4.	We have been here *since* January.	ہم یہاں ماہ جنوری سے موجود ہیں ۔
5.	They had been living in this street *since* 1984.	وہ اس گلی میں 1984ء سے قیام پذیر تھے ۔
6.	They had been living in this street *for* the last ten years.	وہ پچھلے دس سال سے اس گلی میں قیام پذیر تھے ۔
7.	They had been living in this street *for* quite a long time.	وہ اس گلی میں کافی عرصہ سے قیام پذیر تھے ۔
8.	There has not been a big famine here *for* several centuries.	یہاں کئی صدیوں سے بڑا قحط نہیں پڑا ہے ۔
9.	There has not been a big famine *since* the Middle Ages.	قرون وسطیٰ سے اب تک بڑا قحط نہیں پڑا ہے ۔
10.	As far as I remember, I have not ridden a bicycle *for* three years.	جہاں تک مجھے یاد ہے میں نے تین سال سے سائیکل نہیں چلائی ہے ۔
11.	I have not ridden a bicycle *since* my childood.	میں نے بچپن سے سائیکل کی سواری نہیں کی ہے ۔
12.	It has rained here *for* more than a month.	یہاں ایک ماہ سے بارش نہیں ہوئی ہے ۔
13.	It has not rained here *since* March.	یہاں ماہ مارچ سے بارش نہیں ہوئی ہے ۔
14.	Had the soldiers been fighting *for* long (or *for* a long time).	کیا سپاہی دیر تک لڑتے رہے تھے ؟
15.	Has she been teaching in college *since* her arrival here ?	کیا وہ یہاں پہنچنے کے وقت سے کالج میں پڑھا رہی ہے ؟

EXERCISE 14

1 ۔ میں بارش میں آپ کا ایک گھنٹے تک انتظار کرتا رہا ہوں ۔ 2 ۔ اس سال ماہ اپریل سے گرمی پڑنی شروع ہو گئی ۔ 3 ۔ میرے بزرگ اس شہر میں 1960ء

سے مقیم ہیں - 4 - بجلی شام سے چمک رہی ہے - 5 - مالی صبح سے پودوں کو پانی دے رہا ہے - 6 - میں پچھلے کئی سالوں سے انگریزی سیکھنے کی کوشش کرتا رہا ہوں - 7 - جب سے میں یہاں آیا ہوں آپ کسی سوچ میں پڑ گئے ہیں - 8 - جب سے آپ نے مجھے اپنا ٹیلیفون نمبر دیا ہے، میں چار دفعہ آپ کو فون کر چکا ہوں - 9 - میں بیس منٹ تک گھنٹی بجاتا رہا، مگر کسی نے دروازہ نہ کھولا - 10 - وہ پچھلے دو سال سے ناول لکھ رہا ہے مگر اس نے اسے ابھی تک ختم نہیں کیا - 11 - کیا آپ میرا دو گھنٹے تک انتظار نہیں کرتے رہے ہیں ؟ 12 - کیا جنگ عظیم دوئم چھ سال تک جاری رہی تھی ؟ 13 - ہم دو سال تک اپنے گاؤں واپس نہیں جا سکے - 14 - وہ صبح سات بجے سے کام کر رہا ہے - 15 - آپ کل تک کیا کرتے رہے تھے ؟ 16 - میرا دوست ایک لمبے عرصے تک ہوائی جہاز چلانا سیکھتے رہے تھے -

(*h*) **Conditional Sentences (شرطیہ جملے) :**

1.	If I come, I shall see you. (OR) If I came, I would see you. (Here the possibility of "coming" is less.)	اگر میں آیا تو آپ سے ملوں گا -
2.	They will answer if possible.	اگر ممکن ہوا تو وہ جواب دیں گے -
3.	It would have been better if you had waited.	بہتر ہوتا اگر آپ انتظار کرتے -
4.	Shall I stay at home if it rains ?	اگر بارش ہو تو کیا مجھے گھر رہنا چاہیے ؟
5.	If the rain falls to come, the crops will be spoilt.	اگر بارش نہ ہو سکی تو فصلیں خراب ہو جائیں گی -
6.	If I had not told him, he would never have known this.	اگر میں اسے نہ بتاتا تو اسے یہ کبھی معلوم نہ ہوتا -
7.	You will pass the examination if you work hard.	اگر تم سخت محنت کرو تو امتحان میں کامیاب ہو جاؤ گے -
8.	It I had I lost my glasses would I not have been able to read ?	اگر میں عینک کھو دیتا تو کیا پڑھ نہ سکتا تھا ؟
9.	Would it have broken if you had not caught it ?	اگر تم اسے نہ پکڑتے تو کیا یہ ٹوٹ گئی ہوتی ؟
10.	If you had gone to sleep at night, you would have forgotten to write the essay.	اگر تم رات کو سو گئے ہوتے تو یہ مضموں لکھنا بھول جاتے -
11.	If he had been called to Karachi, he would have been very happy.	اگر اسے کراچی بلا لیا گیا ہوتا تو وہ بہت خوش ہوتا -

12. You could not have earned so much money if you had not been given a chance to work here.	تم اتنا روپیہ نہ کما سکتے تھے اگر تمہیں یہاں کام کرنے کا موقعہ نہ دیا گیا ہوتا -
13. If I had gone you could not have met me.	اگر میں چلا گیا ہوتا تو آپ مجھ سے نہیں مل سکتے تھے -
14. If they had not been friends, they could not have worked together.	اگر وہ دوست نہ ہوتے تو اکٹھے کام نہ کر سکتے تھے -

EXERCISE 15

1 - اگر آپ میرے پاس آئیں تو مجھے خوشی ہو گی - 2 - اگر تم محتاط نہ ہوئے تو اسے خراب کر دو گے - 3 - اگر مجھے ضرورت پڑی تو کیا آپ میری مدد کریں گے ؟ 4 - اگر وہ لاہور جاتا تو شہنشاہ جہانگیر کا مقبرہ دیکھتا - 5 - اگر بچے اسکول جاتے تو اپنا سبق پڑھتے - 6 - اگر انہوں نے اس موقعہ سے فائدہ نہ اٹھایا تو وہ بیوقوفی کریں گے - 7 - اگر آپ زیادہ کھائیں گے تو بیمار ہو جائیں گے - 8 - کیا اگر وہ گھر سے جلدی چلتے تو انہیں ٹرین مل جاتی ؟ 9 - اگر آپ گھنٹی بجائیں تو خادم آ جائے گا - 10 - اگر پولیس میری مدد نہ کرتی تو چور کبھی نہ پکڑا جاتا - 11 - اگر آپ اسے بلائیں تو وہ آ جائے گا - 12 - - اگر آپ اسے بلاتے تو وہ آ جاتا - 13 - اگر وہ پیاسا ہوتا تو پانی پیتا - 14 - ہم ڈرامہ سے لطف اندوز ہوتے اگر وہ لمبا نہ ہوتا - 15 - اگر میرے پاس پیسے ہوتے تو میں ایک کالج بنواتا - 16 - اگر مجھے اس کا پتہ ہوتا تو میں کبھی وہاں نہ جاتا - 17 - اگر آپ ان سے ملتے تو وہ بہت خوش ہوتے - 18 - کیا اگر ہم محنت کرتے تو امتحان میں پاس نہ ہو جاتے ؟ 19 - اگر وہ مطمئن ہوتا تو کیا وہ ملک سے باہر نہ جاتا ؟ 20 - اگر اس نے کوشش کی ہوتی تو کیا وہ اس مضمون کو لکھ سکتی تھی ؟ 21 - اگر انہیں انگریزی پڑھا دی گئی ہوتی تو انہیں یورپ بھیجا جا سکتا تھا -

IV. EXCLAMATORY SENTENCES

The sentences which express strong feelings (جذبات) or desires are called *exclamatory*. These sentences begin with "Oh", "Ah" "Alas", "what", "How", etc. in the direct speech. The sign of exclamation "!" is used to express the strong feeling.

When these sentences are changed into the indirect speech, "oh" is changed into "exclaimed with surprise", "alas" is changed into "said with sorrow", etc.

Direct Speech	Indirect Speech
1. She said, "What a beautiful	She exclaimed with joy that it

night it is !"

اس نے کہا "کتنی حسین رات ہے !"

was a very beautiful night.

اس نے خوشی میں کہا کہ رات بہت حسین ہے !

2. He said, "Hurrah ! we have won the match".

اس نے خوشی میں کہا "ا ھا ! ہم میچ جیت گئے ہیں "۔

He exclaimed with joy that they had won the match.

اس نے خوشی میں کہا کہ وہ میچ جیت گئے ہیں ۔

3. Akram said, "Alas ! I have failed."

اکرم نے کہا "ہائے افسوس ! میں فیل ہو گیا ہوں "۔

Akram cried out in sorrow that he had failed.

اکرم نے بہت افسوس کے ساتھ کہا کہ وہ فیل ہو گیا ہے ۔

4. Sabiha said, "What troublesome news it is !"

صبیحہ نے کہا "کتنی تکلیف دہ خبر ہے !"

Sabiha exclaimed that it was very troublesome news for her.

صبیحہ نے پریشانی میں کہا کہ وہ خبر اس کے لئے بہت تکلیف دہ ہے ۔

EXERCISE 16

1 ۔ میرے دوست نے کہا "افسوس[2] میں اپ کو لینے اسٹیشن پر نہ پہنچ سکا" ۔ 2 ۔ اس نے کہا "افسوس میرا لڑکا بیمار ہو گیا ہے "۔ 3 ۔سلمہ نے کہا "کتنی تاریک رات ہے " ۔ 4 ۔ اس نے کہا "کاش میں امیر ہوتا[1]" ۔ 5 ۔ اس نے کہا "ہائے[2] میں نے یہ کیا غلطی کر دی " ۔ 6 ۔ کیسی سہانی رات ہے ۔ ستاروں کے درمیان چاند کتنا خوبصورت لگتا ہے ۔

1. Would that I were rich. 2. Oh.

EXAMPLES OF CONTINUOUS PASSAGES

Note that the order (arrangement) of words in English can be different from that in Urdu.

(1) یہ واقعہ آئرلینڈ میں رونما ہوا ۔ ایک کار ڈرائیور نے سڑک پر بس اسٹاپ کے نزدیک ایک شخص کو بھاری تھیلا لیے کھڑے دیکھا ۔ اس نے اسے کار میں بیٹھنے کی دعوت دی جسے اس نے قبول کر لیا ۔ کار شہر کے مرکزی بازار کی طرف جا رہی تھی ۔ ڈرائیور نے پیچھے دیکھا تو اس شخص نے تھیلا اپنی گود میں رکھا ہوا تھا ۔ جب اس سے پوچھا گیا کہ اس نے تھیلا نیچے کیوں نہیں رکھ دیا تو اس نے جواب دیا "میں اس کار پر اس تھیلے کا بوجھ نہیں ڈالنا چاھتا ۔ میرا بوجھ کافی ہے" ۔

This incident happened (or occured) in Ireland. A car driver saw a person with a heavy bag standing near a bus stop. He invited him to sit in the car which he accepted. The car was going towards the central part of the city. When the driver looked behind, he found

that the man had the bag in his lap. When asked why be did not put the bag down, he answered, "I do not waut the burden this car with this bag. My burden is enough."

(2) ایشیا ، افریقہ اور جنوبی امریکہ کے بیشتر ممالک کو جنہیں تیسری دنیا کا نام دیا گیا ہے چند مشترکہ مسائل درپیش ہیں - ان میں سے سب سے نازک مسئلہ ایک مستحکم حکومت کا قیام ہے - گو ان ممالک کو آزاد ہوئے بہت سال گذر چکے ہیں انہوں نے اپنے حالات کے مطابق نظام حکومت اپنانے کی صحیح کوشش نہیں کی ہیں ۔ اکثر ان ملکوں کے سیاستدانوں نے لوگوں پر وہ نظام حکومت مسلط کرنے چاہے جو انہیں خود پسند تھے یا جنہیں وہ خود بخوبی سمجھتے تھے ۔ انہوں نے یہ سوچنے کی تکلیف نہیں کی کہ عام لوگ ان کی کتنی سمجھ رکھتے ہیں ۔ انہوں نے دوسرے ملکوں کے قوانین اپناتے وقت یہ نہ سوچا کہ خود ان کے لوگ انہیں سمجھنے اور ان پر عمل کرنے کی کتنی صلاحیت رکھتے ہیں ۔

Most of the conntries of Asia, Africa and Latin America which have been named the Third World are facing some common problems. The most delicate of all these problems is the establishment of a stable government. Although many years have passed since they became independent, they have not made the right efforts to adopt systems of government in accordance with their conditions. Often the politicians of these countries wanted to impose those systems of government on the people which they themselves liked or understood well. They did not bother to think how much the common people understood them. While adopting the laws of other countries they did not consider how much capacity their own people had of understanding or acting upon them.

(3) ایک آزاد ملک میں رہبر (قائد) وہی شخص بن سکتا ہے جو عام طور پر بہت نمایاں کردار اور قابلیت کا مالک ہو - علاوہ ازیں (مزید براں) یہ پہلے ہی سے اندازہ لگایا جا سکتا ہے کہ وہ اس مقام پر پہنچ جائے گا - کیونکہ اس کی ابتدائی زندگی میں ہی اسکے کردار کی خصوصیات نظر آ جاتی ہیں - لیکن یہ آمر کے بارے میں سچ نہیں ہے - وہ اکثر طاقت کا رتبہ اتفاق سے یا ملک کی خراب حالت کی وجہ سے حاصل کرتا ہے - غالباً ہٹلر جرمنی کا رہبر بالکل نہ بن سکتا اگر اس کے ملک پر نا امیدی کے بادل چھائے ہوئے نہ ہوتے ۔

Only that person can become a leader in a free country who, on the whole, has an outstanding character and ability. Moreover it is possible to foresee that he will reach such a position. It is so because one can see the qualities of his character in his early life. But it is not true of a dictator. He often gets the position of power by chance or because of the bad conditions of the country. Probably Hitler could never have become the leader of Germany had his country not been overcast with clouds of despair.

(4) ایک جرنیل جس نے لڑائی جیتی تھی شام کو میدان جنگ کو دیکھنے گیا - وہ اپنے ساتھ ایک سپاھی لے گیا - وہ میدان پر چل رہے تھے اور مرے ہوئے لوگوں کی گنتی کر رہے تھے - انہوں نے یک دم ایک ایسے شخص کی پکار سنی جو لگتا تھا کہ زخمی ہو گیا ہے اور جسے مدد کی ضرورت ہے - وہ اسے دیکھنے اس کے قریب چلے گئے -

"پانی" اس شخص نے کہا -

"اسے کچھ پینے کے لئے دے دو" جرنیل نے کہا -

سپاھی نیچے جھکا تا کہ اپنا پیالہ اس شخص کے منہ تک لے جائے - لیکن جب اس نے ایسا کیا تو اس شخص نے ایک بازو پر اپنے آپ کو اونچا کیا ، اپنا ریوالور نکالا اور جرنیل پر دو دفعہ گولی چلائی - خوش قسمتی سے گولیاں جرنیل کے نہ لگیں کیونکہ اس شخص کا نشانہ اچھا نہیں تھا اور اندھیرا بھی ہو رہا تھا - سپاھی نے اپنا پیالہ غصہ میں پرے کر لیا - اور وہ زخمی آدمی کو مار ھی ڈالنے والا تھا جب جرنیل نے کہا : "نہیں اسے پینے کے لئے پھر بھی کچھ نہ کچھ دو" -

A general, who had won a battle, went in the evening to inspect the battlefield. He took a soldier with him. They were walking over the field and counting the number of the dead. They suddenly heard a cry from a man who seemed to have been wounded and who wanted help. They went to him.

"Water", said the man.

"Give him something to drink", said the general.

The soldier bent down to take his cup to the man's lips. But, as he did so, the man raised himself on one arm, pulled out his revolver and fired twice at the general. Luckily, the bullets missed the general because the man was not a good shot and it was also growing dark. The soldier angrily took his cup away and was about to kill the wounded man when the general said, "No, give him something to drink even so."

(5) ایک دفعہ ایک شخص فلسطین کے ایک شہر سے دوسرے شہر میں جا رہا تھا - راستے میں ڈاکوؤں نے اس پر حملہ کر کے اسے زخمی کر دیا ، اس کے سارے کپڑے اتار لئے اور اسے سڑک پر ادھ مرا چھوڑ کر چلے گئے - فوراً ھی ایک پادری کا اس سڑک پر سے گزر ہوا - لیکن جب اس نے زخمی شخص کو دیکھا تو وہ سڑک کی دوسری طرف چلا گیا - یہ ظاہر کیا کہ اس نے زخمی شخص کو دیکھا ہی نہیں ، اور اپنا راستہ لیا - تھوڑی دیر میں ایک اور آدمی نمودار ہوا - وہ بھی گزر گیا کیونکہ وہ جلدی میں تھا ، اور رک نہیں سکتا تھا - وہاں سے گزرنے والا تیسرا آدمی زخمی شخص کا دشمن تھا - لیکن جب اس نے اسے

وہاں پڑے دیکھا تو اسے اس پر افسوس ہوا - اس نے جلدی سے اپنے کچھ کپڑے پھاڑے ، اسکے زخموں میں تیل ڈالا اوز پھر ان پر پٹی باندھ دی - اٹھا کر اپنے گدھے پر بٹھایا اور جتنی جلدی ہو سکتا تھا نزدیک ترین گھر تک لے آیا - وہاں اس نے لوگوں سے کہا کہ وہ زخمی شخص کی دیکھ بھال کریں - اس نے انہیں کچھ پیسے بھی دیئے تاکہ زخمی کے لئے جس چیز کی ضرورت پڑے خریدی جا سکے - اپنی بساط کے مطابق یہ سب کچھ کر چکنے کے بعد وہ اپنے شہر کی طرف چل دیا -

A man was once going from one city of Palestine to another. On the way, he was attacked by robbers who wounded him, stripped him of all his clothes and left him lying by the roadside half dead. After a while a priest came along the road. But when he saw the wounded man, he crossed over to the other side of the road, pretended that he had not noticed him and went his way. Shortly afterwards another man appeared. He also passed by because he was in a hurry and did not want to be delayed. The third man to come along was an enemy of the wounded man. But when he saw him lying there, he was sorry for him. He quickly tore up some of his own clothes, poured oil into his wounds, and then bound them up. Lifting the man on to his own donkey, he took him as quickly as he could to the nearest house. He asked the people there to look after the wounded man and left them money to pay for anything they might have to buy for him. Having done all that he could, he started for his city.

EXERCISES

Translate the following passages into *idiomatic* (بامحاورہ) English (*as far as it is possible for you to do so*).

(1) ایک دفعہ میں اپنے گھر میں کہانیوں کی کتاب پڑھ رہا تھا - باہر بارش ہو رہی تھی - اچانک میں نے دروازے پر دستک کی آواز سنی[1] - میں اپنی کرسی پر سے اٹھ کر دروازے تک آیا - وہاں میں نے اپنے ایک بہت پرانے دوست کو کھڑے پایا - میرے دوست نے مجھے بتایا کہ وہ حال ہی میں[2] ایران سے آیا ہے - وہ ایران میں چار سال سے ٹھہرا ہوا تھا - اب واپس آنے پر اسے خیال آیا[3] کہ اسے اپنے تمام دوستوں سے یکے بعد دیگرے[4] ملنا چاہیے - اس نے کہا کہ جب وہ میرے گھر کی طرف آ رہا تھا تو راستے میں بارش شروع ہو گئی - میں اپنے دوست کو اندر کمرے میں لے آیا - اور اس کی خوب خاطر کی[5] - جب بارش رکی تو ہم اکٹھے خوشگوار فضا[6] میں سیر کرنے باہر نکلے -

1. Heard a knocking or heard the sound of knocking. 2. Recently. 3. It came to his mind (or it occurred to him). 4. One

after another. 5. Entertained him well. 6. Pleasant atmosphere.

(2) وقت کا تقاضا ہے[1] کہ ہم شادیوں پر کم سے کم خرچ کریں[2] - اکثر دیکھنے میں آتا ہے[3] کہ لڑکی اور لڑکے دونوں کے ماں باپ شادی پر زیادہ سے زیادہ خرچ کرنے کی کوشش کرتے ہیں - اس خرچ کا مقصد دوسروں کو متاثر کرنا ہوتا ہے - بجائے اس کے والدین کو اس بات پر غور کرنا چاہیے[4] کہ کیا لڑکی اور لڑکا ایک دوسرے کو پسند کرتے ہیں اور کیا آئندہ ہمیشہ ایک دوسرے کے ساتھ رہنے کو پوری طرح تیار ہیں -

1. It is the need of the hour. 2. To spend as less as possible. 3. It is often seen. 4. Instead of this the parents should consider if (or whether)...

(3) پہلے وقتوں میں[1] عام لوگ باغوں اور میدانوں میں جا کر کھلی فضا سے لطف اندوز ہوا کرتے تھے[2] - وہ اکثر ورزش اور چلنے پھرنے کے بہت شوقین ہوتے تھے[3] - اب تو بہت کم لوگ ایسے ہوں گے جو شہر کی گلیوں اور سڑکوں سے نکل کر روزانہ کھلی ہوا میں پیدل چل کر یا دوڑ کر جائیں - لوگ آرام طلب ہوتے جا رہے ہیں[4] - بہت سے اشخاص تو سنیما گھروں یا قہوہ خانوں ہی میں رات گئے[5] تک ٹھہرنا پسند کرتے ہیں - دراصل سادہ زندگی جس میں کافی ورزش ہو سکے اس زندگی سے بہت بہتر ہے جس میں صرف بیٹھے ہی رہنا پڑے - ہمیں اپنی صحت کی طرف مناسب توجہ دینی چاہیے[6] - اور یہ کوشش کرنی چاہیے کہ زیادہ سے زیادہ ورزش کریں -

1. In olden times. 2. Used to enjoy themselves in the open atmosphere of the gardens and fields. 3. Were generally very fond of. 4. Are becoming lazy (or indolent). 5. Till late at night. 6. Should properly attend to our health.

(4) میں کسی عقیدہ پر یقین نہیں رکھتا[1] - مگر یہ زمانہ عقائد کا ہے[2] اور کوئی بغیر عقیدہ کے زندہ نہیں رہ سکتا - ہر جگہ مذہب اور نسل کے نام پر مظالم ڈھائے جاتے ہیں[3] - اور رواداری[4] اور ہمدردی کا صرف نام ہی ہے - دوستانہ روابط[5] میں میرا بہت یقین ہے - میں دوستی کو بہت اہمیت دیتا ہوں[6] - اگر میں اس مشکل میں ہوتا[7] کہ ملک سے غداری کروں[8] یا دوست سے تو ملک سے غداری کرنے کی جرأت کرتا[9] ، دوست سے نہیں -

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1. I do not believe in any belief. 2. It is an age of beliefs. 3. Crimes are committed in the name of religion and race. 4. Tolerance. 5. Friendly relationships. 6. Give (or attach) much importance to. 7. If I had been faced with the difficulty. 8. Of playing traitor to. 9. Would have dared.

(5) ایک گاؤں میں ایک غریب کسان اپنے چھوٹے سے کھیت پر صبح سے شام تک محنت کر کے اپنے خاندان کا پیٹ پالتا تھا[1] ۔ گاؤں والے اس کی بہت عزت کرتے تھے کیونکہ اس نے کبھی بھی کسی کے سامنے جھوٹ نہ بولا تھا اور نہ ہی کسی کو کوئی نقصان پہنچایا تھا ۔ اس کے کھیت کے برابر ایک اور بڑا کھیت تھا جس کا مالک ایک بڑا زمیندار تھا ۔ گاؤں میں پانی کی قلت تھی[2] ۔ زمیندار نے اپنی زمین پر دو ٹیوب ویل لگا کر[3] زیادہ غلہ اگانا شروع کر دیا[4] ۔ ان ٹیوب ویلوں کی موٹریں کسان کے کھیت کا بیشتر پانی کھینچ لیتی تھیں[5] ۔ غریب کسان کی تکلیف دیکھ کر گاؤں کے تمام کسانوں ، کچھ زمینداروں اور بزرگوں[6] نے بڑے کھیت کے مالک کو مجبور کر دیا کہ وہ اپنے پانی کا ایک حصہ اسے باقاعدگی سے ہر ہفتہ بلا معاوضہ[7] دیا کرے ۔

1. Supported his family. 2. Was a shortage of water. 3. After sinking two tube-wells. 4. Started growing more grains. 5. Sucked most of the water. 6. Elders. 7. Without charge.

(6) موجودہ حالات میں[1] قیمتوں میں کمی دو ذریعوں سے عمل میں لائی جا سکتی ہے[2] ۔ ایک طریقہ تو یہ ہے کہ حکومت ضروری اقدامات کرے[3] اور اپنی پالیسیوں اور سرکاری محکموں کی کارروائیوں[4] میں نقائص کو دور کرے ۔ دوسرا طریقہ یہ ہے کہ خود کار خانہ دار ، ڈیلر اور تاجر عوام کے اور اپنے مفاد میں[5] قیمتوں کو معقول پیمانہ پر لانے کے لئے[6] حکومت کے ساتھ تعاون کریں ۔ ہم سب کو احساس ہے کہ اس وقت ہماری سماجی[7] اور معاشی[8] زندگی کا سب سے اہم مسئلہ قیمتیں ہیں ۔ اشیائے صرف[9] کی گرانی[10] نے عام آدمی کے لئے بے حد مشکلات پیدا کر دی ہیں[11] ۔

1. In the present circumstances. 2. Can be brought about. 3. Take the necessary steps. 4. Activities. 5. In the interest of the people, 6. To bring the prices to a reasonable level. 7. Social. 8. Economic. 9. Things of daily use. 10. Dearness. 11. Has created tremendous problems for the common man.

(7) ایک رات میں اپنے چھوٹے بچے کو منتخب اسمبلی[1] کے متعلق سمجھا رہی تھی[2] کہ اسمبلی کیا ہوتی ہے ، اس میں کیا کیا مسائل زیر بحث لائے جاتے ہیں[3] اور کس طرح انہیں حل کیا جاتا ہے[4] ۔ پھر قوانین کا نفاذ کس طرح ہوتا ہے[5] وغیرہ وغیرہ ... اس نے میری تمام باتیں غور سے سنیں اور مطمئن ہو گیا[6] (لیکن ہوا یہ[7] کہ دوسرے دن جب اخبار والا اخبار دے کر گیا تو سب سے پہلے اس نے وصول کیا اور دوڑتے ہوئے میرے پاس آیا ۔ "امی دیکھیے آج اخبار میں بھی اسمبلی کا ذکر ہے ۔ یہ وہی اسمبلی ہے نہ[8] جس کے متعلق آپ نے مجھے بتایا تھا ؟ کیا اسمبلی میں ایسی ہی باتیں کرتے ہیں اور اسی طرح لڑائی جھگڑا[9] اور بیکار کی بحث ہوتی ہے ؟"

1. Elected assembly. 2. Was explaining. 3. Come under discussion. 4. How they are solved. 5. How the laws are implemented. 6. Got satisfied. 7. It so happened. 8. Isn't it the same assembly. 9. Quarrelling.

(8) چین میں جہاں بہت خوبیاں ہیں وہاں سب سے بڑی خوبی یہ ہے کہ وہ بعض دوسرے اسلحہ ساز ممالک[1] کی طرح اسلحہ کا سوداگر[2] نہیں ہے - پاکستان چین کا دوست ہے - چنانچہ چین پاکستان کی ہر معاملہ میں بے خوف ہو کر اور بغیر کسی لالچ کے مدد کرتا ہے - چین نہ صرف خود کسی بھی بیرونی حملے کا دفاع کرنے کے لئے بھاری اسلحہ سازی[3] میں خود کفیل[4] ہونے کی کوشش کر رہا ہے بلکہ وہ پاکستان کو بھی اس میدان میں کسی کا محتاج[5] دیکھنا نہیں چاہتا -

1. Arms-producing countries. 2. Dealer in. 3. The production of heavy arms. 4. Self-sufficient. 5. Dependent on anyone.

(9) ایران روانہ ہونے سے پہلے ہم فیصلہ کر چکے تھے کہ اس قدیم[1] ملک کی تہذیب کا جائزہ لیں گے[2] اور وہاں کے لوگوں کی روزمرہ زندگی[3] کے بارے میں معلومات اکٹھی کریں گے[4] - تہران پہنچنے پر ایسا لگا[5] جیسے یہ یورپ کے کسی ترقی یافتہ ملک کا ایک بڑا شہر ہو - اس شہر کی سڑکوں پر کاریں آدمیوں سے زیادہ نظر آتی تھیں - رات کے وقت شہر کے مرکزی حصے اتنے روشن[6] ہوتے ہیں کہ وہاں دن رات کا فرق آسانی سے محسوس نہیں کیا جا سکتا - شہر کے اندرونی حصوں کو جب ہم نے دیکھنا شروع کیا تو ہمیں اچھی طرح پتہ چل گیا[7] کہ یہ پرانا شہر ہے اور زیادہ بڑا بھی نہیں -

ہم نے دفتروں اور تجارتی مراکز میں کام کرنے والے مردوں کو مغربی اور عورتوں کو مشرقی لباس میں ملبوس پایا[8] - انقلاب ایران سے پہلے شہر کے جدید ترین علاقوں میں رہنے والی عورتوں کے لباس مغربی تہذیب کی عکاسی کرتے تھے[9] - عام لوگ پرانی روائتوں[10] سے منسلک[11] نظر آئے[12] - پھر ہمیں ملک کے چھوٹے شہروں اور دیہات میں جانے کا اتفاق ہوا[13] - ہم نے وہاں لوگوں کو بہت مذہبی اور روایت پسند[14] پایا -

1. Ancient. 2. To assess the culture of. 3. Everyday life. 4. Collect information about. 5. It looked. 6. So well-lit. 7. We found out very well. 8. Found them wearing. 9. Reflected western culture. 10. Old traditions 11. Attached to. 12. Appeared. 13. We happened to go. 14. Tradition loving.

(10) دن بھر کام کرنے کے بعد جسم کو آرام پہنچانے کا خاص خیال رکھیں[1] - ہمارا جسم مشین کی مانند کام کرتا ہے جس کی وجہ سے اس کے مختلف اعضاء[2] تھک جاتے ہیں - اس لئے اپنی نیند کا خاص خیال رکھیں - تھکن[3] بذاتِ خود[4] ایک بیماری

ہے جو آرام نہ کرنے کے باعث پیدا ہوتی ہے[5] - متوازن خوراک[6] کا ہر ممکن بندوبست کریں[7] - اس کا مطلب یہ ہے کہ آپ کی غذا میں وہ تمام حیاتین[8] شامل ہونے چاہیں[9] جو جسم کی نشو و نما[10] کے لئے انتہائی ضروری ہیں - یہ بات بھی جھٹلائی نہیں جا سکتی[11] کہ ملاوٹ[12] اور چور بازاری[13] کی وجہ سے خوراک کی خالص اشیاء[14] کو حاصل کرنا بہت مشکل ہے - پھر بھی جتنا بھی ممکن ہو سکے مضر غذا سے پرہیز کریں[15] اور سادہ مگر صحت بخش[16] غذا کھانے کی ہمیشہ کوشش کریں -

1. Take special care that you give it rest. 2. Different limbs. 3. Tiredness. 4. In itself. 5. Because of not taking rest. 6. Balanced diet. 7. Make every possible arrangement for. 8. Vitamins. 9. Should be included. 10. Growth. 11. It cannot be denied. 12. Adulteration. 13. Blackmarketing. 14. Pure food items. 15. Abstain from. 16. Pure but healthful.

(11) رشوت ستانی اور بدعنوانی[1] ہمارے معاشرے کا حصہ بن چکی ہیں - ان کا تعلق[2] کسی ایک ادارے[3] یا سا سائٹی کے کسی مخصوص حصے سے نہیں - بلکہ یہ تو ہر محکمہ اور ہر ادارے کا لازمی جزو نظر آتی ہیں[4] - زندگی اب قطعاً سادہ نہیں ہے[5] - درمیانہ طبقہ[6] دولت مندوں کی نقل میں اپنے راستے سے بھٹک گیا ہے[7] - سامان تعیش[8] ہماری پریشانیوں کا بہت بڑا سبب بن چکا ہے - ہم جھوٹے وقار[9] کو حاصل کرنے میں اپنا بہت سا وقت ضائع کر دیتے ہیں - جو لوگ اپنے وسائل کے اندر[10] رہ کر زندگی نہیں گزارتے اور راتوں رات دولت مند بن جانے کے خواب دیکھتے ہیں[11] بہت جلد رشوت ستانی اور بدعنوانی کا شکار ہو جاتے ہیں[12] -

1. Bribery and corruption. 2. Related to. 3. Institution. 4. Seem to be a necessary part of. 5. Not simple at all. 6. The middle class. 7. Has gone astray. 8. Goods of luxuyy. 9. False prestige. 10. Within their means. 11. Dream of becoming rich overnight. 12. Very soon fall a victim (prey) to bribery and corruption.

(12) کولمبس ایک غریب جلاھے[1] کا لڑکا تھا - وہ اٹلی کے مشہور شہر جنیوا (Geneva) میں پیدا ہوا تھا - ابھی بچہ ہی تھا کہ دل میں ملاح بننے کا شوق پیدا ہوا[2] - اور پندرہ برس کی عمر میں ، جبکہ اس کے ساتھی کھیل کود میں دلچسپی لے رہے تھے[3] وہ ایک ہوشیار جہازران[4] بن گیا - ایک دفعہ کا ذکر ہے کہ جس جہاز میں وہ سفر کر رہا تھا ، اس میں اتفاقاً آگ لگ گئی[5] - جب جہاز غرق ہونے لگا تو کولمبس سمندر میں کود پڑا اور ایک تختے کے سہارے تیرتا ہوا چند میل کا فاصلہ طے کر کے کنارے پر پہنچ گیا -

1. Weave. 2. Developed a liking for becoming. 3. Were interested in. 4. Wise sailor. 5. Caught fire by accident.

(13) کچھ عرصہ بعد کولمبس لزبن (Lisbon) گیا اور وہاں اس نے اپنی شادی کی ۔ اس جگہ اس کی بسر اوقات سمندر کے سفر اور نقشہ کشی پر ہوا کرتی تھی[1] ۔ کولمبس کو اوائل عمر ہی سے[2] کتابوں کے مطالعہ کا بہت شوق تھا[3] ۔ خصوصاً[4] جغرافیے میں تو کافی قابل ہو گیا تھا ۔ اسے یقین تھا کہ زمین گول ہے اور اگر کوئی شخص جہاز میں سوار ہو کر سیدھا مغرب کی طرف سفر کرتا چلا جائے تو وہ کچھ عرصہ کے بعد اس شخص سے جا ملے گا جو سیدھا مشرق کو روانہ ہوا ہو ۔ اس خیال کی صداقت[5] ثابت کرنے کے لئے اس نے خود بحری سفر کا ارادہ[6] کیا ۔ اس خیال کو عملی تشکیل دینے میں[7] اسے کافی تکلیف ہوئی[8] ۔ لیکن آخر کار وہ اپنے ارادہ میں کامیاب رہا اور اپنے ساتھیوں کے ساتھ امریکہ کے ساحل پر جا اترا ۔

1. Earned his livelihood by voyaging (journeying by water) and by drawing maps. 2. From his very childhood. 3. Was very fond of. 4. Particularly. 5. Truth. 6. Himself formed the intention of going on a voyage (sea journey) 7. In giving a practical shape to this idea. 8. Was faced with quite a trouble.

(14) ہماری دنیا نے زبردست سائنسی ترقی کی ہے ۔ شائد پہلے کسی بھی زمانے میں انسان اتنے آرام اور آسائش[1] کی زندگی نہ گزارتا ہو گا جتنی کہ وہ آج کل گزار رہا ہے ۔ اس کی وجہ سائنس کی ایجادات ہیں ۔ سائنسدانوں نے سخت محنت اور تحقیق[2] کر کے ہمارے استعمال کے لئے بے شمار[3] مشینیں بنائی ہیں ، جنہوں نے ہمارے لئے رات کو دن اور گرمی کو ٹھنڈ میں تبدیل کر دیا ہے ۔ انہوں نے ہمارے سفر کے لئے ایسی سواریاں مہیا کی ہیں جن کے ذریعے ہم کئی سو میل کا سفر گھنٹوں یا منٹوں میں طے کر سکتے ہیں ۔ انہوں نے ایسی دوائیاں بنائی ہیں جو بہت سی بیماریوں کا علاج ہیں جو پہلے وقتوں میں[4] لا علاج[5] تصور کی جاتی تھیں[6] ۔ لیکن ان سب چیزوں کے ساتھ ساتھ[7] انہوں نے ہماری مکمل تباہی کا بھی پورا بندوبست[8] کر دیا ہے ۔

1. Comfort and luxury. 2. Research. 3. Numerous. 4. In former times. 5. Incurable. 6. Were considered. 7. Along with (together with) all these things. 8. Made complete arrangements for.

(15) سائنسدانوں نے ایسے خوفناک[1] ہتھیاروں کی ایجاد کی ہے کہ اگر انہیں استعمال کر لیا جائے تو تمام دنیا تباہ ہو سکتی ہے ۔ پھر نہ تو انسانی تمدن[2] باقی رہ سکتا ہے اور نہ خود انسان ۔ ایسے ہتھیاروں میں ایٹم بم ، ہائیڈروجن بم اور پھینک کر مار کرنے والے ہتھیار[3] شامل ہیں ۔ آئیندہ بھی دنیا کے مختلف سائنسدان اور زیادہ تباہ کن[4] ہتھیار بنانے کے لئے تیار ہیں ۔ لیکن اس دنیا میں سائنسدانوں کا قصور نہیں[5] ۔ وہ تو بڑے ملکوں کے

حکمرانوں کے رحم و کرم[6] پر ہیں - وہ عام طور پر وہی کرتے ہیں جو حکمران ان سے کہتے ہیں - لیکن اس کے علاوہ سائنسدان قومی جذبہ[7] کے تحت بھی کام کرتے ہیں - ان میں سے بہت سے اس کوشش میں ہوتے ہیں کہ ان کا ملک دوسرے تمام ملکوں سے زیادہ طاقت ور بن جائے - اور اس کے لئے وہ زیادہ سے زیادہ مہلک[8] اور تباہ کن ہتھیار بنا کر اپنی فوجوں کو پیش کرتے ہیں اور یہ سمجھتے ہیں کہ انہوں نے قوم کی بہت خدمت کی ہے -

1. Horrible. 2. Human civilization. 3. Missiles. 4. Destructive. 5. Scientists are not at fault (to blame). 6. At the merey of. 7. National sentiment. 8. More and more destructive or fatal.

(16) بجلی نے ہماری زندگی میں بہت سی آسانیاں پیدا کر دی ہیں[1] اس کا سب سے عام استعمال گھروں میں روشنی کے لئے ہوتا ہے - اس سے پہلے لوگ گھی یا تیل کے چراغ جلاتے تھے - ان سے روشنی کم اور دھواں زیادہ پیدا ہوتا تھا اور ایسی کم روشنی میں لکھنے پڑھنے یا سینے پرونے[2] میں آنکھوں پر بہت زیادہ بار پڑتا[3] - کچھ عرصہ کے بعد مٹی کا تیل دریافت ہو گیا - یہ گھی اور سرسوں کے تیل[4] سے سستا بھی تھا اور روشنی بھی زیادہ دیتا تھا - لیکن اس میں بدبو بہت زیادہ تھی اور اس کے کالے دھوئیں میں زہریلی ہوائیں اٹھتی تھیں[5] - کبھی اگر کسی کمرے میں مٹی کے تیل کا لیمپ جلتا چھوڑ دیا جاتا اور دروازے کھڑکیاں بند ہونے کی وجہ سے دھواں کمرے کے اندر ہی رہتا تو سونے والوں کا دم گھٹنے لگتا[6] -

لیکن بجلی کا استعمال صرف گھریلو ضروریات تک محدود[7] نہیں - ہزاروں بڑے بڑے کارخانے جو ہمارے لئے کپڑا ، دوائیں اور ضرورت کی دوسری چیزیں تیار کرتے ہیں بجلی ہی کی مدد سے چلتے ہیں -

1. Has provided many comforts 2. Sewing and threading. 3. The eyes were strained very much. 4. Mustard oil. 5. Poisonous gases were given out. 6. Those sleeping there felt suffocated. 7. Restricted (or limited or confined) to domestic needs alone.

(17) اس کے متعلق ایچ - جی ویلز نے کہا تھا "محمد علی کے پاس برک کی زبان ، میکالے کا قلم اور نپولین کا دل ہے[1]" - دشمن قوم کے ایک فرد سے خراج[2] وصول کرنا ہر ایک کی قسمت میں نہیں ہوتا - مولانا آخر وقت تک کام کرتے رہے تھے - ایک رات پہلے انہوں نے قوم کے لئے اپنا آخری پیغام تحریر کروایا- ڈاکٹروں کی رائے کے مطابق[3] ذہن پر اس کا دباؤ پڑنے سے دماغ کی شریانیں[4] پھٹ گئیں اور موت کا سبب بنیں[5] - آخری بے ہوشی[6] سے پہلے وہ دو گھنٹے تک سرحد اور سندھ کے مسائل پر گفتگو کرتے رہے تھے -

جوہر نہایت سادہ اور مخلص[7] مسلمان تھا ۔ اسلام کی بین الاقوامیت[8] اور اس کے غلبے[9] کا تہ دل سے قائل[10] تھا ۔ وہ اپنے وقت کا قوم کا سب سے بڑا لیڈر تھا ۔ اس کے اخلاص کا کوئی مقابلہ نہیں کر سکتا[11] اس کے بدترین حریف[12] بھی اس کی اصول پرستی[13] شخصی شرافت اور دیانت کے قائل تھے ۔

1. The tongue of Burke, the pen of Macaulay and the heart of Napoleon. 2. Tribute. 3. In the opinion of the doctors. 4. The blood vessels of the brain. 5. Burst and caused the death. 6. Last unconsciousness. 7. Sincere. 8. The international nature of Islam. 9. Dominance. 10. Was convinced of it from the heart 11. No one can compare with his sincerity. 12. Opponents. 13. Love of principles.

(18) جہاں تک ہماری سائنسی اور تکنیکی ترقی کا تعلق ہے[1] ان کا دارومدار[2] ہماری اپنی محنت اور دوسروں سے سیکھنے کی کوششوں پر ہے ۔ اگر ہم سائنس میں ترقی یافتہ قوموں کے قریب پہنچنا چاہتے ہیں[3] تو ہمیں اعلیٰ پیمانے کی سائنسی لائبریریاں ہر شہر میں قائم کرنی پڑیں[4] گی جہاں مختلف سائنسی مضامین پر جدید ترین بیرونی سائنسدانوں اور محققین[5] کی لکھی ہوئی کتابیں دستیاب ہوں[6] ۔ اس کے علاوہ ہمیں جدید ساز و سامان سے لیس[7] تجربہ گاہیں بنانی ہو گی ۔ یہ بات وثوق سے کہی جا سکتی[8] ہے کہ ہماری موجودہ لائبریریاں اور تجربہ گاہیں ہماری اعلیٰ سائنسی تحقیق[9] اور ترقی کے لئے ناکافی ہیں[10] ۔

1. As far as our scientific and technical progress is concerned. 2. Depends on. 3. Wish to get close to the advanced nations. 4. Shall have to set up libraries of a high order in every city. 5. Researchers. 6. May be available. 7. Equipped with modern apparatus. 8. Can be said with certainty. 9. Advanced scientific research. 10. Are inadequate.

(19) آخر جمہوریت ایشیا ، افریقہ اور لاطینی امریکہ[1] کے بیشتر ممالک میں بری طرح کیوں ناکام ہوئی ہے ؟ یہ سوال بہت سے عقلمند اور ذہین لوگوں نے مجھ سے میرے ان براعظموں کے دورے کے دوران کیا ۔ میں نے کئی سیاستدانوں کو اپنے مخلصانہ اور بے باک جوابات[2] سے ناراض کیا ۔ میں نے کہا جمہوریت کی ناکامی عارضی ہے ۔ اس عارضی ناکامی کی سب سے بڑی دو وجوہات ہیں ۔ عام لوگوں کی جہالت[3] اور غربت ۔ کچھ لوگوں نے مجھ سے جمہوریت کی مغربی یورپ کے کچھ ممالک اور ریاستہائے متحدہ امریکہ میں زبردست کامیابی کا زور دے کر تذکرہ[4] کیا ۔ میں نے ان کا اس حقیقت کی طرف دھیان دلایا[5] کہ وہاں کی جمہوریت نے کئی سو سالوں کے بعد موجودہ شکل اختیار کی ہے[6] اور وہاں بھی وہ ہمیشہ اور پوری طرح کامیاب نہیں ۔

1. Latin America. 2. Sincere and straightforward answers. 3. Illiteracy. 4. Mentioned with emphasis. 5. Drew their attention to. 6. Has taken the present shape.

(20) چرچل بیسویں صدی کے کامیاب ترین سیاستدانوں میں سے ہیں[1] - وہ زندگی بھر سخت محنت کرتے رہے - انہیں اکثر زیادہ سونے کا موقعہ نہ ملتا تھا - لیکن ان کی ایک عادت نے ان کی صحت کو قائم رکھنے میں بہت مدد دی[2] - وہ جب بھی فرصت کے کچھ لمحات پاتے[3] اپنی کرسی پر ہی سو جاتے - اور کچھ دیر میں جاگ کر اپنے کام میں مصروف ہو جاتے[4] - جنگ عظیم دوئم کے دوران جب ان کی شہرت پورے عروج پر تھی[5] اور وہ خطرات سے ہر گھڑی ہمکنار تھے[6] انہوں نے کام کے دوران وقفوں کے بعد[7] سونا جاری رکھا -

1. One of the most successful politicians. 2. Helped him a lot to maintain his health. 3. Found some moments of leisure. 4. Got busy with his work. 5. His fame was at its greatest height. 6. Was faced with dangers all the time. 7. At intervals.

(21) یونیسکو کا بنیادی مقصد[1] اقوام عالم کے مابین[2] تعلیم ، ثقافت[3] اور سائنس کے میدانوں میں تعاون بڑھانا[4] اور علوم و فنون کو ترقی دینا[4] ہے - اس مقصد کی خاطر رکن ممالک میں تعلیمی اور ثقافتی وفود[5] بھیجے جاتے ہیں - یہ ادارہ مختلف علوم کے فروغ کے لئے کتابیں اور پمفلٹ شائع کرتا ہے[6] - بین الاقوامی سائنسی روابط[7] کو فروغ دینے[8] اور فنی تکنیکی ترقی کے لئے یہ ادارہ رکن ممالک کو ہر قسم کی امداد مہیا کرتا ہے - سائنسی ترقی کے لئے خاص طور امداد دی جاتی ہے - اس ادارہ کے مقاصد میں سے ایک رکن ممالک کو مناسب فنی امداد مہیا کر کے اس قابل بنانا ہے کہ سائنسی معاملات میں زیادہ سے زیادہ خود کفیل ہو سکیں[9] - اسی لئے یونیسکو کے تحت طلباء کو وسیع پیمانے پر[10] سائنسی تحقیق[11] کے لئے وظیفے دئیے جاتے ہیں -

1. The basic purpose. 2. Among the nations of the world. 3. Culture. 4. To increase co-operation. 4. To promote art and literature. 5. Delegations. 6. Publishes pamphlets. 7. International (world) scientific contacts. 8. To promote. 9. So that they may get (become) self-sufficient in scientific matters as much as possible. 10. On a large scale. 11. Scientific reserach.

(22) ایک فرانسیسی لڑکی اور چینی لڑکے کی محبت کا قصہ زیادہ پرانا نہیں ہے - دونوں میں اس وقت محبت ہو گئی[1] جب وہ شنگھائی یونیورسٹی میں تعلیم حاصل کر رہے تھے - محبت عمر بھر کا ساتھ مانگتی ہے[2] - اور اسکے لئے شادی ضروری تھی - لڑکی کے لئے چین میں ٹھہرنے کے ویزے کی معیاد ختم ہو چکی تھی[3] - اور پھر چین کے ثقافتی انقلاب[4] کے بعد کوئی چینی کسی غیر چینی سے شادی نہیں کر سکتا - فرانسیسی لڑکی نے انتظامیہ کے اعلیٰ افسروں[5] اور چین

کی عدالتوں میں درخواستیں دیں[6] جو سب مسترد ہو گئیں - آخر اس نے عوامی جمہوریہ چین کے چیرمین سے اپیل کی [7] جنھوں نے محبت کا احترام کرتے ہوئے[8] فرانسیسی لڑکی کو چینی لڑکے سے شادی اور چین میں قیام کی اجازت دے دی -

1. Fell in love. 2. Demands a life-time of company. 3. The visa for stay in China had expired. 4. Cultural Revolution. 5. Higher officials of the administration. 6. Applied to. 7. Appealed to the Chairman of the People's Republic of China. 8. Respecting love.

(23) خوش قسمتی سے[1] آسے سڑک پر ایک ٹیکسی مل گئی - آج آس کے بی ایس - سی کے امتحان کا آخری پرچہ تھا - رات کو وہ دیر تک اپنی کیمسٹری کی کتابوں کا مطالعہ کرتا رہا تھا - اس نے رات کا کھانا بھی اچھی طرح نہیں کھایا[2] - سوتے وقت گھڑی کا الارم بھی لگانا بھول گیا[3] - صبح کو اس کی والدہ نے آسکے کمرے کے دروازے پر دستک دے کر آسے اٹھایا[4] تاکہ وہ ناشتہ کر سکے[5] - ناشتہ کا وقت بالکل نہ تھا - اس لئے اس نے جلدی جلدی منہ دھویا اور باہر سڑک پر نکل آیا -

1. Fortunately. 2. Did not have his evening meal well. 3. Forgot to set the alarm (or set the alarm-clock). 4. Knocked hard at the door and woke him up. 5. So that he may have the breakfast.

(24) حادثات کے ان اسباب کو دور کرنے پر توجہ دی جانی چاہیے[1] جن پر ٹرانسپورٹروں اور ڈرائیوروں کا کوئی اختیار نہیں[2] - بعض اوقات تیز رفتاری اور ڈرائیوروں کی لا پرواہی کی وجہ سے بھی حادثات رونما ہوتے[3] ہیں - لیکن حادثات کا یہی ایک سبب نہیں ہے - بلکہ ناموزوں سڑکیں اور ان پر بھاری ٹریفک کا جاری رہنا حادثات کا ایک بڑا سبب ہے - اسے دور کرنا اتنا ہی ضروری ہے جتنا کہ دوسرے اسباب کو -

تیز رفتاری اور غیر محتاط ڈرائیونگ بیشتر ڈرائیوروں کی عادت ثانیہ[5] بن گئی ہے - ہمیں ہزاروں مسافروں اور راہ گیروں[6] کو ناتجربہ کار[7] اور غیر محتاط ڈرائیوروں کے رحم و کرم پر نہیں چھوڑنا چاہیے -

1. Should attend to those causes of accidents. 2. Over which transporters and drivers have no control. 3. Take place or occur. 4. Reckless driving. 5. Second nature. 6. Pedestrians. 7. Inexperienced. 8. Should not leave at the mercy of.

(25) آبادی میں کثرت سے اضافہ[1] پر دنیا بھر کے ملک غور کر چکے ہیں اور بدستور کر رہے ہیں - اکثر مغربی ممالک آبادی کے بڑھنے پر قابو پانے میں[2] کامیاب ہو گئے ہیں - کچھ مشرق اور مغربی یورپی ممالک میں تو کچھ عرصہ

ہوئے یہ خدشہ ظاہر کیا گیا[3] کہ کہیں آبادی میں زیادہ کمی نہ ہو جائے[4] - امریکہ میں آبادی کے بڑھنے کو اس حد تک روک دیا گیا ہے[5] کہ وہاں کے اسکول میں پہلے جتنے بچے داخلہ کے لئے نہیں آتے اور بہت سے استادوں کو تعلیم کے پیشے سے نکل کر کئی اور پیشے اختیار کرنے پڑتے ہیں[6] - چین نے آبادی میں اضافہ کی شرح[7] چھ فی صد سے گھٹا کر ایک اعشاریہ نو فی صد سالانہ کر کے[8] منصوبہ بندی پروگرام میں عظیم کامیابی حاصل کی ہے[9] -

1. Fast increase in population. 2. In controlling population growth. 3. The fear was expressed. 4. The population may get reduced much. 5. Population growth has been checked to this extent. 6. Have had to adopt several other professions after having quitted the education profession. 7. The rate of population growth. 8. By reducing from 6 per cent to 1.9 per cent yearly. 9. Has made a grand achievement in the family planning programme.

(26) آدمی اپنی مختصر زندگی میں وہ سب کچھ نہیں کر سکتا جو وہ کرنا چاہتا ہے - اگر آپ کبھی ذہین بچوں سے پوچھیں کہ وہ زندگی میں کیا کرنے کا ارادہ رکھتے ہیں تو وہ آپ سے بہت بلند مقاصد بیان کریں گے[1] - اگر آپ ان کے بڑے ہونے پر ان سے مل کر معلوم کریں کہ وہ کیا کچھ کر چکے ہیں اور مزید کیا کرنا چاہتے ہیں تو ان میں سے بیشتر آہ بھر کر کہیں گے[2] "ہم نے بہت منصوبے بنائے تھے جب ہم چھوٹے تھے - اب منصوبے بنانے کا کیا فائدہ - اب تو جو عملی طور پر کر سکتے ہیں اسی کے بارے میں سوچتے ہیں - اگر ہم اپنی صلاحیتوں اور حالات کا صحیح جائزہ لے کر اپنے مستقبل کے بارے میں فیصلہ کرتے[3] تو شائد اپنے وقت کا بہت بہتر استعمال کر سکتے تھے[4] - اگر ہمارے بزرگ ہمیں صحیح مشورہ دیتے تب بھی ہم اتنی مشکلات میں نہ[5] پڑتے" -

1. Wonld express high aims. 2. Would sigh and say. 3. If we had made the decision about our future after assessing our capacities and circumstances. 4. Could have made a much better use of our time. 5. Would not have faced these difficulties.

(27) ثمینہ - آپ اتنے دن کہاں رہی ہیں[1] ؟ میں نے آپ سے ملنے کی کئی بار کوشش کی مگر ہر دفعہ یہی پتہ لگا کہ[2] آپ آجکل بہت مشغول ہیں -

مہناز - واقعی میں بہت مصروف رہی ہوں - پہلے تو امتحان کی تیاری کرتی رہی - پھر ماموں کی شادی میں لگ گئی[3] -

ثمینہ - میں نے سنا ہے کہ آپ کی شادی کی بھی کچھ تیاریاں جاری ہیں[4] - اب جلد بتائیں شادی کس سے اور کب ہو رہی ہے ؟

مہناز - اگر میں حقیقت بیان کروں تو آپ حیران ہوں گی - ماں باپ تو شادی ایک فوج کے افسر سے کرنا چاہتے تھے - رشتہ پچھلے مہینے آیا تھا[5] - انہوں نے مجھ سے پوچھا - میں نے عرض کیا[6] کہ میں اس وقت تک شادی نہیں کرنا چاہتی جب تک میری تعلیم مکمل نہ ہو جائے -

1. Where have you been? 2. Every time I found that. 3. Got busy with. 4. Arrangements are continuing. 5. The proposal was made last month. 6. I submitted.

(28) مسٹر جناح نے اپنی کامیابی کو چار خصوصیات کا کرشمہ قرار دیا[1] - یعنی مضبوط کردار ، جرأت مندی[2] ، سخت محنت اور استقلال[3] - انہوں نے کہا کہ ان چار ستونوں پر انسانی شخصیت کا نہایت عظیم‌الشان محل تعمیر کیا جا سکتا ہے[4] - مسٹر جناح نے کہا کہ وہ ناکامی کے لفظ سے نا آشنا ہیں[5] - بطور وکیل اپنی پیشہ ورانہ مہارت[6] کی شہرت حاصل کرنے کے بعد انہوں نے آہستہ آہستہ سیاست کی طرف توجہ دینی شروع کر دی - نوروجی سے وہ اپنے انگلستان کے قیام کے دوران تعلقات پیدا کر چکے تھے[7] - 1906ء میں کانگرس نے اپنے سالانہ کلکتہ اجلاس کی صدارت کے لئے جب نوروجی کو دعوت دی تو مسٹر جناح نے ان کے سیکریٹری کی حثیت سے اجلاس میں شرکت[8] کی -

1. Miracle of four qualities. 2. Courage. 3. Perseverence. 4. A very magnificient palace of human personality can be constructed on these four pillars. 5. Was unfamiliar with. 6. Professional skill. 7. Had developed relations with. 8. Participated in the session in the capacity of his secretary.

(29) میں آپ پر یہ ثابت کرنے کی کوشش کروں گا[1] کہ آدمی اتنا خود غرض[2] نہیں ہوتا جتنا کہ آپ سمجھتے ہیں - آپ کہیں گے "تم بیوقوفوں کی سی باتیں کر رہے ہو" - آپ چاہے کچھ بھی کہیں ذرا سوچیے تو بیشتر لوگ محبت اور تعاون[3] کو پسند کرتے ہیں - ہوتا یہ ہے کہ کچھ برے لوگوں کو دیکھ کر اور لوگ بھی خراب رستے پر چلنے لگتے ہیں اور معاشرہ ٹھیک نہیں رہتا - میں ہمیشہ کوشش کرتا رہوں گا کہ ٹھیک رہوں - آپ نے ابھی تو کہا تھا کہ آپ بھی ایمانداری اور خوشی سے زندگی بسر کریں گے - اگر سب اسی طرح زندگی گزارنے کا فیصلہ کر لیں تو دنیا بہت بہتر ہو سکتی ہے -

1. Try to prove to you. 2. Selfish. 3. Co-operation.

Also Translate :

1 - اس نے کہا کہ میں تمہاری جگہ ہوتا تو وہی کرتا جو تم نے کیا -

2 . اس نے تسلیم کیا کہ اس نے سائیکل پر سواری کی کوشش کی مگر تین بار

گرا - 3 - میرے دوست نے کہا کہ وہ بدھ کو میرا انتظار کرے گا - 4 - مالی نے کہا کہ یہ سیب دیر تک ٹھیک نہیں رہیں گے کیونکہ بہت نرم ہیں - 5 - پولیس نے ملزم سے کہا کہ وہ فوراً ملک چھوڑ جائے - 6 - کیا افسر نے حکم دیا کہ لوگ اس دریا میں مچھلی کا شکار نہ کریں ؟ 7 - باپ نے کہا کہ وہ فوراً فیصلہ کرے کہ کیا کرنا چاہتا ہے - 8 - استانی نے کہا کہ وہ خوبصورت ہے مگر عقل سے محروم ہے - 9 - مالک نے کہا "وہ اندر آ سکتا ہے جب میں اپنا کام ختم کر لوں" - 10 - اس نے غمگین آواز میں کہا کہ کل صبح اسے بتا دیا گیا تھا کہ اسے کن خطرات کا سامنا ہے -

(30) ایک اچھی حکومت کا سب سے بڑا فرض یہ ہے کہ وہ ملک کے لوگوں کے لئے ضروریات زندگی[1] سستی کرے ۔ ضروریات زندگی سے مراد محض اناج[2] ہی نہیں - اناج ، کپڑا ، طبی سہولتیں[3] ، تعلیم وغیرہ بھی ضروریات زندگی میں شامل ہیں[4] - حکومت کو قیمتیں گرانے[5] کی پوری کوشش کرنی چاہیے تاکہ دیہاتی اور شہری دونوں طبقوں سے تعلق رکھنے والے عوام[6] مناسب زندگی بسر کر سکیں[7] -

1. Necessities of life. 2. Foodgrains. 3. Medical facilities. 4. Are included in. 5. To lower the prices. 6. Common people belonging to village and city communities. 7. May be able to lead a proper life.

Also Translate :

1 - وہ اپنے تمام لباس خود بناتی ہے - 2 - میں نے کل اپنے آپ کو چاقو سے زخمی کر لیا - 3 - اس نے خود کو بہت نامقبول[1] کر لیا ہے - 4 - میرا خیال ہے کہ وہ تنہا انتظام نہیں کر سکیگا[2] - 5 تمہارا دوست کیوں تنہا اندھیرے میں بیٹھا ہے ؟ 6 - آپ سب اپنی دیکھ بال کریں[3] - 7 - انسان کو چاہیے کہ خود اپنے اور پرائے گھروں میں سلیقہ سے[4] رہے - 8 - کیا یہ تمام کام ہمیں تنہا کرنا ہو گا ؟ 9 - میں نے خود چٹان پر اپنا نام لکھا ہے - 10 - اس نے خود تنخواہ لینے سے انکار کیا - 11 - اس نے اپنے دوستوں سے دھوکہ نہیں کھایا ہے[5] -

1. Unpopular, 2. Will not be able to make arrangements alone. 3. Look after yourselves. 4. Decently. 5. Has not been cheated by...

(31) پرانے زمانے میں سفر کرنا صرف پر خطر ہی نہ تھا بلکہ سست رفتار بھی تھا اور اس پر بہت خرچ اٹھتا[1] - اس کا نتیجہ یہ تھا کہ صرف امیر لوگ ہی دور دراز شہروں اور ملکوں کے سفر سے لطف[2] اٹھا سکتے تھے - دوسرے اپنے گھروں ہی میں بیٹھے رہتے - دور کے سفر کے لئے ان دنوں گھوڑوں ، بیلوں

اور اونٹوں سے کام لیا جاتا تھا - غریب لوگ پیدل ہی حج یا زیارت[3] کے لئے جاتے - دریاؤں کو عبور کرنے کے لئے کشتیاں استعمال ہوتی تھیں - یہ سفر پیدل سے بھی زیادہ خطرناک تھا اور مسافروں کو ہمیشہ طوفان سے دو چار ہونا پڑتا -

1. Was very costly. 2. Could enjoy travelling to very distant cities and countries. 3. Pilgrimage.

Also Translate :

1 - وہ اپنی مصروفیات کے باعث دعوت میں شریک نہ ہو سکے گا - 2 - کیا میں آپ کو خط لکھ سکتا ہوں ؟ 3 - خدا آپ کو مقصد میں کامیاب کرے - 4 - یہ کرسی کس نے توڑی ہو گی ؟ 5 - اس نے جلدی کی تا کہ ٹرین پکڑ سکے- 6 - اس نے میری کتاب چرائی ہو گی - 7 - ہم سیر کو نکلے تا کہ موسم سے لطف اندوز ہو سکیں - 8 - ہمیں بچوں سے محبت کرنی چاہیے - 9 - آپ کو یہ درخواست ضروری بھیجنی چاہیے - 10 - وطن کے مفاد میں[1] ہمیں متحد رہنا[2] چاہیے - 11 - اگر ہمیں اسکے راز کے بارے میں بتا دیا گیا ہوتا تو ہم اسکے بارے میں اس سے پوچھتے -

1. In the interest of our homeland. 2. Remain.

(32) جب میں کراچی میں رہتا تھا تو روز سمندر کے نزدیک جایا کرتا تھا[1] - وہاں ہر قسم کے لوگ نظر آتے - مزدور ، دکاندار ، طالب علم ، دفتروں میں کام کرنے والے اور دوسرے لوگ سمندر کے ساحل پر تازہ ہوا کا لطف اٹھاتے - ایک دفعہ وہاں میری ملاقات ایک مچھیرے سے ہوئی - وہ مچھلیاں بیچ کر فارغ ہی ہوا تھا - وہاں پر وہ دس سال سے اپنا کاروبار کر رہا تھا - اس نے مجھے بتایا کہ سمندر کی زندگی سب سے دلچسپ[2] ہوتی ہے - اس زندگی میں قدرت کی تازگی ہوتی ہے - ہر وقت لہروں کی آوازیں آتی رہتی ہیں - یہ آوازیں موسیقی سے کم نہیں ہوتیں[3] -

1. Used to go to the sea-side. 2. Most interesting. 3. No less than music.

Also Translate :

1 - گو وہ غریب ہے تا ہم مہمانوں کی خاطر تواضع کرتا ہے[1] - 2 - وہ صحت خراب ہونے کے باوجود[2] اپنے فرائضِ انجام دے رہا ہے[3] - 3 - مالک نے ڈرائیور سے کہا کہ گاڑی تیز چلاؤ ، مجھے دیر سے پہنچنا پسند نہیں - 4 - آقا نے ملازم سے کہا کہ تم حکم بجا لاؤ ورنہ نقصان اٹھاؤ گے[4] - 5 - کون بتائے گا کہ بیوہ[5] کیوں اداس[6] ہے ؟ 6 - کوئی نہیں جانتا کہ انسانی زندگی کیوں ختم ہو جاتی ہے - 7 - کیا آپ کو علم ہے کہ پاکستان کس طرح

وجود میں آیا[7] ؟ 8 - سب کو علم ہے کہ دعوت کس طرح ہوئی[8] - 9 - کس کو معلوم ہے کہ انسان کیسے پیدا ہوا ؟ 10 - چلو سنیما چلیں ، میں گھر بیٹھنا پسند نہیں کروں گا - 11 - انہیں ان کے نئے فرائض کے بارے میں مطلع کر دیا گیا تھا - 12 - کیا بس کے زخمی مسافروں کو ہسپتال میں داخل کر دیا گیا ہے ؟

1. Entertains. 2. Despite (or in spite of). 3. Is performing his duties. 4. Otherwise you will suffer. 5. Widow. 6. Sad (or dejected). 7. Came into existence. 8. Held.

(33) اس ملک میں قیام کے دوران مجھے ایک ماہر نفسیات[1] سے ملنے کا اتفاق ہوا[2] - اس نے مجھے بتایا کہ مغربی اقوام ایک عجب قسم کے مرض میں مبتلا ہیں[3] - اس مرض کی تشخیص[4] اتنی مشکل نہیں جتنا کہ اس کا علاج[5] - مجھے حیران دیکھ کر اس نے سادگی سے کہا کہ مشرق میں یہ بیماری ابھی اتنی زیادہ نہیں پھیلی[6] - پھر بھی[7] کبھی کبھی[8] اسکی علامات[9] دیکھنے میں آتی ہیں - جب اٹھ کر انے لگا تو اس نے ہنس کر کہا "یہ بیماری بے چینی[10] اور اپنے آپ سے بیزاری ہے[11]" -

1. Specialist of psychology. 2. Happened to meet. 3. Are suffering from. 4. Diagnosis. 5. Treatment. 6. Has not spread so much in the East. 7. Yet (or nevertheless). 8. At times. 9. Its symptoms. 10. Restlessness. 11. Dissatisfaction with oneself.

Also Translate :

1 - وہ یہی سوچتی رہتی ہے کہ اپنے امتحان کی تیاری کیونکر کر سکے گی - 2 - ہم نے بہت عرصہ سے کوئی اچھی فلم نہیں دیکھی ہے اور شائد کافی عرصہ تک دیکھ بھی نہ سکیں - 3 - جب میرے دوست یہاں آئے تو ہم کرکٹ کھیل کر بہت لطف اندوز ہو رہے تھے - 4 - رات کو بارش ہوئی تھی کیوں کہ صبح کو ہم نے مکان کے چاروں طرف بارش کا پانی دیکھا - 5 - کیا آپ نے ملک سے باہر جانے کا فیصلہ کر لیا ہے ؟ اس پر خوب غور کر لیجیے - 6 - انہوں نے یہاں آنے میں اتنی دیر کیوں لگائی ؟ کیا وہ اپنے کام میں مشغول تھے ؟ 7 - اگر میں اور میری کلاس کے ساتھی وقت پر وہاں پہنچ گئے ہوتے، تو ہم اتنے مایوس نہ ہوتے - 8 - بجلی چمک رہی تھی ، بادل گرج رہے تھے ، اور طوفانی ہوا چل رہی تھی[2] - 9 - اس نے پوچھا کہ کیا پرسوں تم نے میچ کھیلا ہ 10 - اس وقت وہ ایک دلچسپ کتاب پڑھ کر اپنا وقت گزار رہے ہوں گے -

1. If my class fellows and I had reached there on time. 2. There was lightning and thunder and a stormy wind was blowing.

(34) فرصت کے لمحات گزارنے کے لئے[1] کتابوں کا مطالعہ ایک صحت مند مشغلہ[2] ہے - بعض لوگ اپنا وقت کتابوں و رسائل کے مطالعہ پر صرف کر دیتے ہیں - لیکن کتاب بینی کی عادت کے دونوں پہلو[3] ہیں - مثبت اور منفی - اچھی کتابوں کا مطالعہ جہاں فرد[4] کے طرز عمل کو سدھارنے[5] اور اس کی معلومات میں اضافہ[6] کا باعث بنتا ہے[7] وہاں گھٹیا[8] قسم کے ناولوں اور افسانوں کا مطالعہ انسان کے کردار پر برے اثرات چھوڑتا ہے - مطالعہ کا مقصد تعمیری اور اصلاحی[9] ہونا چاہیے تا کہ اسے فرد اور معاشرہ دونوں کو فائدہ ہو -

1. For passing leisure time. 2. Healthy hobby. 3. Both the aspects. 4. The individual. 5. Improvement in the behaviour. 6. Increase in his information. 7. Causes. 8. Low-class 9. Constructive and reformative. 10. So that both the individual and society may benefit from it.

(35) مغلیہ سلطنت کے زوال[1] کے بعد ہندوستانی مسلمانوں کی سیاسی اہمیت اور اقتدار کا خاتمہ ہو گیا - نتیجے کے طور پر مسلمانوں کی تمدن اور اقتصادی ترقی رک گئی - ہندو ہر شعبہ[2] زندگی میں ترقی کرنے لگے - انہوں نے مسلمانوں کے خلاف ایک منظم تحریک[3] شروع کی - فسادات ہوئے اور مسلمانان ہند پر بے حد ظالم ڈھائے گئے - چونکہ مسلم رہنما مسلمانوں کو ہندوؤں سے ایک علیحدہ قوم سمجھتے تھے اس لئے پاکستان کے قیام کا باعث اُن دو کا قومی نظریہ[4] اور پھر اس کی ہندو مخالفت تھی -

1. Downfall. 2. Field. 3. Organized movement. 4. Two-nation theory.

(36) پاکستان انجمن اقوام متحدہ سے متعلق اپنی ذمہ داریوں کو نہایت اچھے طریق سے پورا کرتا رہا ہے[1] - پاکستان کی حکمت عملی[2] کا نمایاں پہلو[3] یہ ہے کہ اس نے اسلامی و عربی اور افریقی و ایشیائی مقاصد کی وکالت کی[4] - پاکستان کا جو پہلا وفد انجمن اقوام متحدہ کی جنرل اسمبلی میں بھیجا گیا تھا اس نے فلسطین کی تقسیم کے خلاف ووٹ دیا تھا - پھر پاکستان نے جنوبی افریقہ میں نسلی امتیاز[5] کی مذمت کی اور علیحدگی[6] کے قانونی پہلو پر نہیں بلکہ انسانی پہلو پر زور دیا[7] - جنگ کوریا میں پاکستان نے اقوام متحدہ کے عمل کی حمایت کی اور ساتھ ہی اپیل کی کہ مصالحت[8] سے کام لیا جائے[9] -

1. Has been fulfilling well her responsibilities concerning the United Nations. 2. Policy. 3. Prominent aspect. 4. Pleaded for. 5. Racial discrimination. 6. Segregation. 7. Emphasized. 8. Compromise. 9. Should be practised.

(37) شاهجہان کے دور حکومت میں ایک طرف تو ملک میں اقتصادی خوش حالی[1] تھی- دوسری طرف سے شاهی خزانے دولت اور جواهرات سے بھرے

پڑے تھے ۔ بادشاہ نے بڑے اچھے ماحول میں پرورش پائی تھی ۔ اس لئے وہ فنون لطیفہ[2] کی گہرائیوں سے نہ صرف واقف تھا بلکہ خود بھی نہایت نفیس طبیعت[3] اور اعلیٰ ذوق[4] رکھتا تھا ۔ اس کا اظہار اس نے اپنی لاثانی[5] اور شہرہ آفاق[6] عمارتوں کے ذریعے کیا ۔ ماہرین فن تعمیر اس کی عمارتوں کو دیکھ کر آج بھی حیرت زدہ ہوجاتے ہیں ۔ یہی وجہ ہے کہ کچھ مورخین شاہجہان کو انجینئر بادشاہ کے نام سے یاد کرتے ہیں ۔

1. Economic prosperity. 2. The fine arts. 3. Delicate temperament. 4. Fine taste. 5. Incomparable. 6. Of world fame.

(38) صدر پاکستان اور وزیراعظم بھارت اس بات پر متفق ہو گئے کہ دونوں فریق[1] ایک دوسرے ملک کے خلاف ہر قسم کے پراپیگنڈے کی حوصلہ شکنی[2] کریں گے اور ایسے پراپیگنڈے کی حوصلہ افزائی کریں گے[3] جس سے دونوں ملکوں کے درمیان دوستانہ تعلقات کو فروغ ہو[4] ۔ دونوں سربراہوں نے فیصلہ کیا کہ پاکستان اور بھارت کے ہائی کمشنر اپنی اپنی جگہوں پر واپس چلے جائیں گے اور دونوں کے سفارتی مشنوں کے فرائض کو معمول کے مطابق بحال کیا جائے گا[5] ۔ دونوں حکومتیں تجارتی تعلقات میں 1961ء کی دیانا کنونشن کی پابندی کریں گے[6] ۔ پاکستان کے صدر اور بھارت کے وزیراعظم پاکستان بھارت کے درمیان تجارتی اور اقتصادی[6] تعلقات ، مواصلات[7] اور ثقافتی تبادلوں[8] کی بحالی کے اقدامات پر غور کرنے پر متفق ہو گئے ۔

1. Both the parties. 2. Will discourage. 3. Will encourage. 4. Get promoted. 5. Will be restored. 6. Will abide by the Vienna Convention. 7. Economic. 8. Communications. 9. Cultural exchanges.

(39) حرکت اور تغیر ہی زندگی کی فطرت[1] ہے ۔ زندگی بڑھتی رہتی ہے[2] اور بہتر سے بہتر ہوتی رہتی ہے ۔ ہمیں اس حقیقت کو نہ صرف محسوس اور تسلیم کرلینا چاہیے بلکہ اس سے خوش ہونا چاہیے اور نئے مستقبل کا خیر مقدم کرنا چاہیے ۔ اس لئے کہ وہ ماضی اور حال دونوں سے زیادہ خوبصورت اور شاندار[9] ہو گا ۔ وہ شخص جو پر امید رہتا ہے اور محنت اور شوق سے اپنا کام کرتا رہتا ہے کبھی نہ کبھی ضرور کامیاب ہوتا ہے ۔ کامیابی کا انحصار امید اور کوشش پر ہے[4] ۔ نا امیدی کامیابی کو دور رکھتی ہے ۔ جب ہم مصیبتوں سے گھرے ہوئے ہوتے ہیں[5] تو ہمارے وجود[6] کی گہرائیوں سے ایک آواز آتی ہے "جاگ اٹھو ، نئی امید کے ساتھ کوشش شروع کر دو ، کامیابی سے ساتھ رہے گا" ۔

1. Nature. 2. Goes on growing (or developing). 3. Grand. 4. Success depends on hope and effort. 5. Are surrounded with. 6. Existence.

(40) محمود غزنوی نے فارسی زبان اور فارسی ادب پر بڑے احسانات کئے[1] - فارسی کو اس نے حکومت کی سرکاری زبان کا رتبہ دیا[2] - تاریخ ادب میں محمود کی اس خدمت کو نہایت عزت کی نگاہ سے دیکھا جاتا ہے کیونکہ خود اس کی مادری زبان ترکی تھی - حکومت کی توجہ کے باعث بہت تھوڑی مدت میں فارسی زبان نے بہت ترقی کی - مشہور شاعر فردوسی نے شاھنامہ کی تصنیف کا کام محمود کی تحت نشینی[3] سے کوئی اٹھارہ سال قبل شروع کیا تھا - جب اس نے محمود کی قدر دانی[4] کا حال سنا تو اس کے دوبار سے منسلک ہو گیا[5] ور انعام پاتا رہا -

1. Did great favour to. 2. Gave it the status of the official language. 3. Accession to the throne. 4. Patronage. 5. Got attached to his court.

(41) جب 6 ستمبر سے لے کر 22 ستمبر تک بھارتی ہر محاز[1] پر ناکام رہے تو ان کے وزیراعظم نے امریکہ کی وساطت سے[3] درخواست کی کہ براہ کرم جنگ بند کرائی جائے - اب کیا تھا اقوام متحدہ نے دونوں ملکوں سے کہا کہ امن عالم کی خاطر[3] اپنی فوجیں سرحدوں سے پیچھے لے جائیں - سلامتی کونسل نے پاکستان کو اس بات کا یقین دلایا کہ جنگ بندی کے فوراً بعد جنگ کا اصل سبب یعنی تنازعہ کشمیر حل کرنے کی کوشش کی جائے گی - اس وقت جنگ بند کر دی جائے اور دونوں ملک اپنی اپنی فوجوں کی واپسی کے احکامات جاری کر دیں[4] -

1. War front. 2. Through the mediation of. 3. For the sake of world peace. 4. Issue orders for the withdrawal of their respective armies.

(42) مامون رشید کے مذھبی رحجانات[1] کو سمجھنے کے لئے ان چند حقائق کو مد نظر رکھنا[2] ضروری ہے کہ وہ اپنے عہد کا غیر معمولی تعلیم یافتہ حکمران تھا - جعفر برمکی جیسا عالم اس کا اتالیق رہ چکا تھا - اس نے امام مالک سے درس لیا تھا - بلند پایہ علماء کی صحبتوں[3] میں وہ اکثر شرکت کرتا رہا - مذھب ، فلسفہ ، طب ، ریاضی کے علاوہ اس نے کئی اور مضامین بھی پڑھ رکھے تھے - اس کے علاوہ وہ حافظ قرآن تھا[4] - اور ارکان دین[5] کی پوری پابندی کرتا تھا - جب اس نے خلافت سنبھالی[6] تو اس کے زمانے میں ایک خاص مذھبی تحریک[7] کی سرگرمیاں[8] بہت بڑھ گئی تھیں - اور مامون بھی اس تحریک سے وابسطہ[9] ہو گیا -

1. Religious tendencies. 2. Take into account. 3. In the company of. 4. Knew the Quran by heart. 5 Essentials (or fundamentals) of religion 6. Assumed the caliphate, 7. Particular religious movement. 8. Activities had increased much. 9. Got attached to.

(43) جب اس برصغیر میں خاندان مغلیہ نے اپنی حکومت کا آغاز کیا تو انہیں بھی دکن کی طرف متوجہ ہونا پڑا - اکبر نے اپنے محدود مقاصد کے تحت یہاں کے حالات میں گہری دلچسپی لی[1] - اور وہ کئی علاقوں پر قابض ہونے میں کامیاب ہوا - اکبر نے خاندیش کو فتح کر کے برھان پور میں اپنے ہیڈ کوارٹر قائم کئے - پھر اسیر گڑھ کا پہاڑی قلعہ اپنے قبضہ میں کیا اور بعد ازاں برار کا علاقہ بھی زیر اطاعت ہو گیا[2] - احمد نگر کے اہم قلعے اکبر کے قبضے آچکے تھے - لیکن جہاں تک بیجا پور اور گولکنڈہ کی ریاستوں کا تعلق تھا[3] ان کے حکمرانوں نے اکبر کے دربار میں سفیر بھیجے اور اسے اپنی دوستی اور وفاداری کی یقین دھانی کرائی[4] - جو علاقے اکبر کے زمانے میں مغلوں کے قبضے میں آ گئے تھے وہ صوبہ دکن کہلاتے تھے - جہانگیر کے دور حکومت میں مغل احمد نگر کو کھو بیٹھے مگر اسے دوبارہ فتح کر لیا گیا -

1. Took deep interest in. 2. Became submissive to. 3. As far as they were concerned. 4. Assured him of.

(44) نسل انسانی[1] سائنس اور اس کی ایجادات کی نہایت احسانمند ہے[2] - گذشتہ دو سو سالوں کے دوران سائنس نے زندگی کے تقریباً تمام شعبوں میں عظیم انقلاب پیدا کر دیا ہے[3] - وقت اور خلا کی تسخیر ایک عظیم کارنامہ ہے[4] - دنیا سکڑ کر چھوٹی سی رہ گئی ہے[5] - وہ فاصلے جو ماضی میں مہینوں میں طے ہوتے تھے اب محض گھنٹوں میں طے کیے جا سکتے ہیں - ہم چاند کا سفر کر سکتے ہیں اور وہاں کی خاک کے نمونے[6] لیکر زمین پر واپس بھی آ سکتے ہیں - تیز رفتار ذرائع آمدو رفت[7] نے سفر کو ایک خوشگوار تجربہ[8] بنا دیا ہے - یورپ یا امریکہ کا سفر ایک معمولی سی بات[9] بن گیا ہے - اب یہ ممکن ہو گیا ہے کہ آپ دوپہر کا کھانا لاہور میں کھائیں ، رات کا لندن میں اور اگلی صبح ناشتہ نیو یارک ہی کریں - اگر ابن بطوطہ کو دوبارہ زندگی مل سکتی[9] تو وہ موجودہ دنیا کو ماضی کے مقابلہ میں رہنے کے لئے زیادہ آسان اور سفر کے لئے زیادہ خوشگوار جگہ پاتا[10] -

(Mul. 81)

1. The human race. 2. Is extremely grateful to. 3. Has brought about a grand revolution in nearly all fields of life. 4. The conquest of time and space is a great achievement. 5. The world has shrunk into a small place. 6. Samples of its dust. 7. Fast means of communication. 8 Pleasant experience. 9. Ordinary matter. 10 If Ibn-Batuta could have a second life, he would find the present world more convenient for living and more pleasant for travelling as compared with the past.

(45) کیپ ٹاؤن سے نکلنے والی یہ خبر آپ کی نگاہوں سے گزری ہو گی[1] کہ

جنوبی افریقہ کے جس اکاؤنٹنٹ کے ناقص دل کو نکال کر اس کی جگہ ایک بندر کا دل لگایا گیا تھا وہ اپریشن کے ایک ہفتے کے اندر چل بسا - یہ اپریشن تبدیلی دل کے نامور مرہر[2] کرسچین برنارڈ نے کیا تھا اور اس اپریشن کی صورت میں دراصل وہ دل کی سرجری میں اپنی حیرت ناک کامیابی کی دسویں سالگرہ منانا چاہتے تھے - ڈاکٹر برنارڈ نے اس بار انسان کے سینے میں حیوان کا دل نصب کیا[3] - لیکن وہ کارآمد ثابت نہ ہوا - اس سے پہلے انسانوں کے سینوں میں نصب ہونے والے انسانوں کے دل بھی رد ہو چکے تھے[4] -

1. Will have seen. 2. Celebrated specialist. 3. Planted (or inserted). 4. Had been rejected.

(46) بلوچستان میں پیر گود کے مقام پر قدرتی گیس کے بھاری ذخائر کی دریافت نہایت حوصلہ افزا ہے[1] - گیس کے ذخائر کی مقدار کا جائزہ لینے کے لیے[2] بین الاقوامی ماہرین کی خدمات حاصل کی جا رہی تھیں - تاہم اتنا طے ہے کہ یہ گیس تجارتی بنیادوں پر[3] نکالی اور مصرف میں لائی جا سکتی ہے[4] - گیس کے یہ ذخائر سطح زمین کے بہت قریب یعنی صرف ۷۰۰ فٹ کی گہرائی پر ہیں - نو دریافت گیس میں گندھک کی آمیزش[5] بھی نہیں - اس کے ۸۰ فی صد اجزاء[6] جلنے والے مادے پر مشتمل ہیں[7] - گیس کی تلاش اور دریافت تیل اور گیس کی ترقیاتی کارپوریشن کا کارنامہ[8] ہے - اس نے نومبر ۱۹۷۵ء میں بلوچستان کے مری بگٹی علاقے میں گیس کی تلاش شروع کی تھی جو کامیاب ثابت ہوئی[9] -

1. Is very encouraging. 2. To assess. 3. On commercial basis. 4. Can be brought into use. 5. Mixture. 6. Ingredients 7. Consist of combustible matter. 8. Achievement. 9. Proved successful.

(47) حضرت داتا گنج بخش کو پاک و ہند کے اولیاء اللہ[1] میں ایک خاص مقام حاصل ہے - سب سے بڑی بات تو یہ ہے کہ حضرت داتا صاحب کو اولیت کا شرف حاصل ہے[2] - مگر ان تمام خصوصیات کے باوجود اس سر زمین کے بزرگوں اور اولیاء میں جو درجہ معین الدین کو حاصل ہوا اس کو دوسرے مشکل سے پہنچتے ہیں - اس کی سب سے بڑی وجہ یہ ہے کہ آپ نے چشتیہ سلسلہ[3] کی بنیاد رکھی[4] اور آج بھی لاکھوں کی تعداد میں لوگ اس سلسلے سے متعلق ہیں[5] - اجمیر میں اپنے قیام کے دوران آپ نے اشاعت اسلام[6] کا سلسلہ جاری رکھا - اور حضرت کی محنت اور کوششوں کے باعث راجپوتانہ کے علاقوں میں جہاں ہندو مت کا بڑا زور تھا[7] ہزاروں اور لاکھوں انسانوں نے اسلام کی دعوت کو قبول کیا -

1. Sanits. 2. Has the honour of being the first (among the rest). 3. Saintly line. 4. Laid the foundation of. 5 Connected with. 6. Propagation of Islam. 7. Where Hinduism l ad a great hold.

(48) وزیراعظم بننے سے پہلے وہ چونکہ بیرونی ممالک میں سفیر رہ چکے تھے اس لیے تعلقات خارجہ کے سلسلہ میں وہ خاصے تجربہ کار تھے - یہی وجہ ہے کہ ان کے دور وزارت میں خارجہ امور[1] کی طرف خاطر خواہ[2] توجہ دی گئی - پاکستان ایک مسلمان ملک ہے اور اسے انڈونیشیا سے مراکش تک پھیلی ہوئی[3] اسلامی دنیا میں ایک مرکزی جغرافیائی حیثیت حاصل ہے[4] - مزید براں[5] پاکستان کی بنیاد بھی اسلامی نظریۂ حیات پر رکھی گئی تھی[6] - حصول پاکستان کی جد و جہد کے دنوں میں بھی بر صغیر کے مسلمانوں نے بیرونی اسلامی دنیا کے ساتھ پرانے رشتوں کو تازہ رکھنے کے لیے متعدد اقدامات کیے تھے[7] -

1. Foreign affairs. 2. Satisfactory. 3. Spread over. 4. Has (or enjoys) a central geographical position. 5. Furthermore. 6. Had been laid on the Islamic philosophy of life. 7. Had taken several steps.

(49) علامہ اقبال قائداعظم محمد علی جناح کو اکثر خطوط کے ذریعے مخلصانہ مشوروں سے نوازتے[1] تھے - ان کا وہ خط تو یادگاری[2] حیثیت رکھتا ہے جو انہوں نے قائداعظم کو اس وقت لکھا تھا جب کہ وہ قوم کی بے عملی[3] اور ہندو مسلم اتحاد سے مایوس ہو کر مسلم لیگ چھوڑ بیٹھے تھے - اس خط میں علامہ اقبال نے اس امر پر زور دیا[4] کہ انہیں پورے برصغیر[5] میں قائداعظم کے سوا کوئی سیاسی رہنما نظر نہیں آتا جو ایک علیحدہ اسلامی ریاست کے حاصل کرنے کے لیے مسلمانوں کی رہبری کر سکے -

1. Favoured. 2. Memorable. 3. Inaction. 4. Emphasized (or laid emphasis on). 5. Sub-continent.

(50) سائنس جس قدر تیزی سے ترقی کر رہی ہے انسانی بیماریاں بھی اسی سرعت سے بڑھ رہی ہیں - یوں تو بیمار انسان کا چہرے سے ہی پتہ چل جاتا ہے - لیکن کچھ بیماریاں ایسی ہیں جو گھن[1] کی مانند انسان کو اندر ہی اندر چاٹتی رہتی ہیں[2] - لیکن انسان ان سے کلی طور پر بے خبر ہوتا ہے - گویا وہ بیماری انسان کی نظروں سے اوجھل رہتی ہے - اگر دیکھا جائے تو یہی بیماریاں یا بیماری سب سے مہلک[3] ہے کہ انسان اس میں مبتلا ہوتے ہوئے بھی اس سے غافل ہے - ان کو ہم نفسیاتی[4] بیماریاں کہتے ہیں - اور وطن عزیز[5] کا ہر دوسرا شخص انہی میں مبتلا نظر آتا ہے -

1. Weevil. 2. Go on consuming a person inwardly. 3. Fatal. 4. Psychological. 5. Dear homeland.

(51) قدیم زمانے میں عراق کے شمالی اور جنوبی دونوں حصوں نے تہذیب و تمدن[1] کے میدان میں اتنی زیادہ ترقی کی کہ آج تک دنیا ان سے متاثر[2] ہے - یہی وجہ ہے کہ دنیا کے مختلف ممالک کی تہذیب و تمدن کا جائزہ لیتے وقت[3] ان کے تذکرے[4] کو فراموش کرنا[5] غیر ممکن ہے - حضرت عیسیٰ علیہ السلام کی پیدائش سے چھ ہزار سال پہلے[6] عراق کے جنوب میں بابلی سلطنت[7] قائم تھی جس کا پایہ تخت بابل کا شہر تھا - اسی طرح عراق کے شمالی حصے میں ایک سلطنت تھی جس کا پایہ تخت نینوا تھا -

1. Culture and civilization. 2. Is under the influence of. 3. While assessing. 4. Mention. 5. Disregard. 6. Before the birth of Christ. 7. The State of Babul.

(52) یہ درست ہے کہ مدتوں عورت کو شہری حقوق[1] اور تعلیم سے بیگانہ[2] رکھا گیا ہے - مگر اب تعلیم یافتہ ہونے کے بعد عورتوں نے اپنے آپ کو ہر میدان کا اہل[3] ثابت کیا ہے اور کئی مقابلوں میں مردوں کو شکست دی ہے - قانون سازی[4] میں خصوصاً ، خانہ داری[5] ، سماجی تحفظ[6] ، تعلیم اور مردوں عورتوں کے مساوی اقتصادی حقوق[7] کے سلسلے میں انہوں ناقابل فرامرش[8] خدمات انجام دی ہیں -

1. Civil rights. 2. Uninformed. 3. Worthy of. 4. Legislation. 5. Home economics. 6. Social Welfare. 7. Equal economic rights. 8. Unforgettable.

(53) قائداعظم کے مطابق[1] پاکستان گے دفاع کو مضبوط سے مضبوط تر بنانے میں ہم میں سے ہر ایک کو اپنی جگہ الگ الگ[2] انتہائی اہم کردار ادا کرنا ہے[3] - اس کے لئے ہمارا نعرہ یہ ہونا چاہیے - ایمان[4] ، تنظیم[5] اور ایثار[6] - ہمیں اپنی تعداد کم ہونے کی پرواہ نہیں کرنی چاہیے[7] - اس کمی[8] کو ہم ہمت و استقلال[9] اور بے لوث[10] فرض شناسی[11] سے پورا کر سکتے ہیں[12] - اصل چیز زندگی نہیں ہے بلکہ ہمت ، صبر و تحمل[13] اور عزم[14] ہیں جو زندگی کو زندگی بنا دیتے ہیں -

1. According to. 2. Separately. 3. Has to play an extremely important role. 4. Faith. 5. Organization. 6. Sacrifice. 7. Should not care about. 8. Deficiency. 9. Courage and steadfastness. 10. Selfless. 11. Sense of duty 12. Can make it up. 13. Patience and forbearance. 14. Determination.

(54) دوسری جنگ عظیم میں ترکیہ غیر جانبدار[1] رہا - مگر اس جنگ کے خاتمے کے بعد وہ بڑی تیزی سے امریکہ کے زیر اثر آنے لگا[2] - وہ 1949ء میں

نیٹو[3] کا رکن بن گیا اور اس نے 1955ء میں معاہدہ بغداد[4] میں شامل ہونے کا اعلان کر دیا - اتاترک کی وفات کے بعد مسلسل تئیس برس تک ترکیہ میں ایک جماعتی حکومت کا نظام نافذ رہا - مگر 1946ء میں ترکیہ کا مشہور سیاستدان جلال بایار نے ڈیموکریٹک پارٹی قائم کر لی اور 1951ء کے انتخابات میں اس پارٹی نے زبردست اکثریت حاصل کر لی[6] -

1. Neutral. 2. Started coming under the influence of America. 3. The NATO. 4. The Baghdad Pact. 5. One-party rule continued to be in force. 6. Won the elections with an overwhelming majority.

(55) مغربی ممالک میں سائنسی انکشافات اور دولت کی ریل پیل[1] سے ہماری نئی پود[2] بہت بری طرح متاثر ہوئی ہے - ان کی زندگی کے تمام شعبوں[3] پر مادیت پرستی[4] چھا گئی ہے - اپنی مذہبی روایات سے بے خبر ہونے کے باعث[5] وہ اس نظریہ[6] کے قائل ہو گئے ہیں[7] کہ دنیا میں نیکی اور شرافت کا معیار دولت کی زیادتی اور کمی پر منحصر ہوتا ہے[8] - اس لیے ان کے نزدیک جائز یا نا جائز طریقوں سے دولت کا حصول سب سے بڑی نیکی[9] ہے -

1. Abundance. 2. The new generation 3. Fields. 4. Materialism. 5. Because of being ignorant of their religious traditions. 6. Theory. 7. Are convinced of. 8. Depends on. 9. Virtue.

(56) یاسمین نے بتایا کہ وہ زیادہ تر سرکاری کام کرتی ہیں - پرائیویٹ اور تجارتی مراکز کا کام بھی کرتی ہیں - آج کل میوزیم آف سائنس اینڈ ٹیکنالوجی کا کام کر رہی ہیں - انہوں نے ہمیں ایک سوال کے جواب میں بتایا کہ یہ کام بہت دلچسپ ہے اور جب اس کا شوق بھی ہو تو اور بھی اچھا لگتا ہے[1] - ان کا کہنا ہے کہ لڑکیوں کی اس فیلڈ میں زیادہ مانگ ہے اور وہ بہت کامیاب رہیں گی - یاسمین کہنے لگیں کہ اگرچہ اس وقت بھی لڑکیوں کی خاصی بڑی تعداد فن تعمیرات[2] کی تربیت حاصل کر رہی ہیں لیکن اگر یہ مضمون کالج میں شروع کر دیا جائے تو اس سے بہت فائدہ ہو گا - ایک تو روزگار کی سہولت حاصل ہو جائے گی - دوسرے بڑی تعداد میں آرکیٹکٹ تیار ہوں گی جو ہماری ملکی ترقی میں اہو کردار ادا کر سکیں گی -

1. Looks all the more attractive. 2. Architecture.

(57) سوویٹ یونین میں گیارہ جمہوریتیں اور خود مختار[1] علاقے شامل ہیں - ان میں سے تاجکستان ، ازبکستان ، ترکمانستان اور کرغستان خالص مسلمانوں کی وفاقی[2] جمہوری ریاستیں ہیں جو وسط ایشیا میں واقع ہیں - ان ریاستوں کا

مجموعی رقبہ پونے پانچ لاکھ مربع میل اور آبادی ایک کروڑ نفوس سے زائد ہے - تہذیبی[3] اور لسانی[4] معاملات میں یہ ریاستیں آزاد ہیں - یعنی دفتروں ، عدالتوں اور سکولوں میں یہ لوگ اپنی زبان استعمال کرتے ہیں - ان کا اپنا آئین ہے جس کے بدلنے کا انہیں پورا حق حاصل ہے - روس کی حکومت ان ریاستوں کے اندرونی معاملات میں دخل نہیں دیتی البتہ زمین اور بڑی بڑی صنعتیں مشترکہ ملکیت[5] میں ہیں - غیر ممالک سے سیاسی تعلقات قائم رکھنے اور سویٹ یونین سے علیحدہ ہونے کا انہیں آئینی حق[6] حاصل ہے -

1. Self-governing. 2. Federal. 3. Cultural. 4. Linguistic. 5. Common ownership. 6. Constitutional right.

(58) شیخوپورہ کی ایک خبر ہے کہ وھاں محکمہ ڈاک کے ایک لیٹر بکس کو کھولا گیا تو اس میں دو ہزار کے قریب وہ خط برآمد ہوئے[1] جو اس علاقے کے لوگوں نے پچھلے ڈیڑھ ماہ کے دوران اس بکس میں ڈالے تھے - اب اس طرح کی کسی خبر کا انتظار کرنے کو جی چاھتا ہے کہ محکمہ ریلوے کے ایک ڈبے کا دروازہ کھولا تو اس میں سے دو سو کے قریب وہ مسافر برآمد ہوئے جو پچھلے ڈیڑھ ماہ کے دوران اس ڈبے میں سوار ہوتے رہے تھے[2] - لیٹر بکس میں اتنے خط اس لئے جمع ہو گئے تھے کہ ڈیڑھ ماہ سے اسے کھولا ہی نہیں گیا تھا -

1. Came out. 2. Had been boarding.

(59) ملتان میں گذشتہ رات 70 میل فی گھنٹہ کی رفتار سے شدید طوفان باد و باراں[1] آیا اور ژالہ باری ہوئی جس سے بجلی کے سینکڑوں کھمبے گر گئے - تار و ٹیلی فون کا نظام درھم برھم[2] ھو گیا - سارا شہر تاریکی میں ڈوب گیا[3] - ہزاروں درخت جڑوں سے اکھڑ گئے[4] اور سائین بورڈ سڑکوں پر گرنے سے ٹریفک کے لیے سڑکیں بند ہو گئیں - کچے مکانات گر گئے - ایک کچا چوبارہ[5] گرنے سے ایک ہی خاندان کے تین افراد ھلاک اور ایک عورت زخمی ہو گئی -

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1. Storm and rain. 2. Completely upset. 3. Was sunk in. 4. Got uprooted. 5. Balcony.

(60) مسلمانوں کی تاریخ کے اس نازک موڑ[1] پر سرسید احمد خان نے قوم کی رهنمائی کا فریضہ سنبھالا[2] - انہیں مسلمانوں کو جدید تعلیم سے لیس[3] کرنے کے لیے علی گڑھ کالج کی بنیاد رکھی[4] - وہ اکثر کہا کرتے تھے[5] کہ قوم کی فلاح[6] تعلیمی ترقی سے ہی ممکن ہے - کانگرس وجود میں آئی[7] تو انہوں نے حالات کا

جائزہ لے کر[8] مسلمانوں کو مشورہ دیا کہ اس سیاسی جماعت سے الگ رہیں[9] اور اس مطالبات کی تائید نہ کریں[10] ۔ (P.U. 76)

1. Dangerous turn. 2. Assumed the duty. 3. To equip. 4. Laid the foundation of. 5. Often used to say. 6. Welfare. 7. Came into existence. 8. After assessing the conditions. 9. Should remain away from. 10. And not to support.

(61) ڈاکٹر اقبال نے زندگی ، دنیا اور فطرت[1] کا بغور مطالعہ کیا - وہ ایک مفکر[2] تھے ان اور کو خیالات کی مختلف منازل سے گزرنا پڑا[3] - بعض ناقدین کا خیال ہے[4] کہ اقبال فطرتاً ایک سوشلسٹ تھے[5] - پنڈت نہرو نے اپنی شہرہ آفاق کتاب "ھند کی دریافت" ، میں اسی رائے[7] کا اظہار کیا ہے - لیکن یہ نظریہ حقیقت سے کوسوں دور ہے[8] - اقبال کارل مارکس[9] کے سوشلزم کے مطلق حامی نہ تھے[10] - بلکہ وہ عالمی مسائل کو اسلامی نقطہ نظر سے جانچنا چاہتے تھے[11] - انہوں نے زمانے کے حالات کو بھی اپنے زاویہ نگاہ سے دیکھا[12] اور سامراجی طرز حکومت کی برائیوں کو محسوس کیا[13] -

1. Human nature. 2. Thinker. 3. Had to pass through different stages of thought. 4. Some critics are of the view. 5. Socialist by nature. 6. Renowned (celebrated) book "The Discovery of India". 7. View. 8. This theory is far from the truth. 9. Karl Marx. 10. Did not at all favour. 11. Rather wanted to evaluate (assess) international problems from the Islamic viewpoint. 12. Looked at the conditions of the age from his angle (point of view). 13. Felt the shortcomings of the imperialistic form of government.

(62) کسی بھی جمہوری ملک میں اپوزیشن کی ضرورت و اہمیت چنداں محتاج وضاحت نہیں[1] - بلا شبہ[2] جس طرح حکمران جماعت کا قومی سیاست میں ایک خاص رول ہوتا ہے اسی طرح اپوزیشن کے بغیر جمہوری عمل کی تکمیل نہیں ہو سکتی[3] - لیکن اسکا یہ مطلب نہیں کہ اپوزیشن اپنی حدود سے باہر آ جائے[4] - اپوزیشن کی ضرورت ملک کی سلامتی اور مفاد[5] کے لئے ہے کہ وہ حکمران جماعت کی کوتاہیوں اور خامیوں پر نگاہ رکھے[6] اور اسکا محاسبہ کرے[7] - لیکن اگر اپوزیشن کا طرز عمل ان حدود کی پرواہ نہ کرے[8] تو پھر یہی کہا جائے گا کہ اپوزیشن ایسے بلند مقام سے گر گئی ہے[9] اور یقیناً اسے عوام کے اعتماد کو ٹھیس پہنچے گی[10] -

(P.U. 74)

1. The need and importance of the opposition in any democratic country does not much stand in need of explanation. 2. No doubt. 3. The democratic process cannot be complete. 4. Should go beyond the limits. 5. For the defence and in the interest of the country. 6. Keep an eye on the negligence and faults of the ruling party.

7. Call it to account. 8. Disregards (or ignores). 9. Fallen off its high position. 10. Would injure the confidence.

(63) صنعتی دور کی ابتدا اٹھارویں صدی کے نصف آخر میں یورپ میں ہوئی[1] - کچھ اہم سائنسی ایجادات کے بعد بڑے پیمانے پر[2] اشیاء کی تیاری کے لئے مشینیں بنائی گیئں اور کارخانے تعمیر کیے گئے - ان کارخانوں میں کام کرنے کے لئے بے شمار[3] لوگ دیہاتوں سے شہروں میں آ کر بس گئے[4] - شہروں کی آبادی تیزی سے بڑھنے لگی - ان دنوں گھروں میں غسلخانے نہیں ہوتے تھے - صاف پانی عام طور پر دستیاب نہیں تھا - استعمال شدہ پانی کی نکاسی[5] کے بھی انتظامات نہیں تھے - نتیجتاً[6] بیماریوں اور اموات میں بہت اضافہ ہو گیا - بعد میں نئے شہر بنائے گئے اور وہاں زندگی کی اکثر سہولتیں مہیا کی گئیں - ان کی آبادی بھی تیزی سے بڑھتی گئی -

1. The industrial age ... the second half of the 18th century. 2. On a large scale. 3. Numerous. 4. Settled. 5. Drainage. 6. As a result.

(64) خون کی بلیک مارکیٹ بھی کی جاتی ہے - خون کے جس گروپ کی زیادہ مانگ ہو جائے اسے ذخیرہ کر لیا جاتا ہے[1] - پھر گراں قیمت پر فروخت کیا جاتا ہے - خون کے غیر قانونی کاروبار کو فروغ حاصل ہونے کی وجہ[2] یہ ہے کہ سرکاری ادارے کراچی میں خون کی مانگ پوری کرنے میں ناکام رہے ہیں[3] - اس وقت شہر میں کافی زیادہ بلڈبینک کام کر رہے ہیں جن کی حیثیت غیر قانونی ہے[4] -

ڈاکٹر صاحب کے مطابق[5] "ہمارے ملک میں عطیے کے طور پر کوئی شخص خون دینے کو تیار نہیں ہوتا - اپنا خون بیچنے والے عام طور پر منشیات کے عادی ہوتے ہیں[6] - ڈاکٹروں کو مجبوراً انہیں پیشہ وروں سے خون لینا پڑتا ہے[7] - عام آدمی خون دینے کو تیار نہیں ہوتا کیونکہ سمجھتا ہے کہ اس طرح اس کی صحت کو نقصان پہنچے گا" -

1. That blood group is hoarded which is in greater demand. 2. Promotion of the illegal trade in blood. 3. Have failed to meet the demand. 4. Status is illegal. 5. According to. 6. Are generally addicts. 7. Are compelled to get blood from these very professionals.

(65) یہ سائنس ہی کی بدولت ہے کہ دنیا آج ترقی کرتی جا رہی ہے - دنیا میں ایک انقلاب آ گیا ہے اور نت نئے عجائبات ظہور پذیر ہو رہے ہیں[1] - سائنس نے انسان میں خود اعتمادی پیدا کر دی ہے[2] - اور وہ ہر چیز پر غلبہ حاصل کر رہا ہے[3] - یہ سائنس ہی کی برکت ہے کہ فاصلے قطع ہو گئے ہیں[4] - طویل سفر جن پر بہت دن لگتے تھے اب گھنٹوں میں طے ہوتے ہیں - ریل، کار اور ہوائی جہاز نے سفر کے شوق کو فروغ دیا ہے[5] - اور فاصلوں کو کم کر دیا ہے - خبر ٹیلیفون

اور تار برقی وغیرہ کے ذریعے آناً فاناً دنیا کے ایک سرے سے دوسرے سرے تک پہنچائی جاتی ہے[6] -

1. A revolution has come about and ever new wonders are coming to pass. 2. Given rise to self-confidence. 3. Is overpowering. 4. Distances have been cut. 5. Have promoted the desire to travel. 6. Is delivered instantly (in a moment).

(66) تاریخ کے اوراق قوموں کے عروج و زوال کی داستانوں سے بھرے پڑے ہیں[1] - لیکن سپین میں اسلامی طاقت کی تاریخ ان سب سے زیادہ عجیب اور اثر انگیز ہے[2] - سپین کے مسلمان جنہیں یورپ کے لوگ مورز (Moors) کے نام سے یاد کرتے ہیں اپنے عروج کے زمانے میں متمدن دنیا کے رہنما سمجھے جاتے تھے[3] - قرطبہ (Cordova) اور غرناطہ (Granada) میں ان کی بنائی ہوئی عمارتوں کے کھنڈر[4] آج بھی ان کی عظمت رفتہ کے گواہ ہیں[5] - اس دور کی خوشحالی اور ترقی اس وقت بھی حاصل نہ ہو سکی جب اسپین کے خزانے نئی دنیا کی دولت سے بھر رہے تھے[6] -

1. Are replete with the tales of the rise and fall. 2. Is stranger and more appealing. 3. Were considered the leaders of the civilized world at the height of their glory and power. 4. The ruins. 5. Are a witness to their past (departed) glory. 7. The prospèrity and progress of that age could not be had even at the time when the treasures of Spain were being filled with the wealth of the new world.

(67) اب چھوٹے بجلی گھروں کے قیام کی ضرورت کو محسوس کیا جا رہا ہے[1] موجودہ حکومت اس سلسلے میں مناسب اقدامات کر رہی ہے - بجلی کی پیداوار ماضی کے مقابلے میں کم نہیں ہوئی ہے - بلکہ ہوا یہ ہے کہ اس کا استعمال بڑھ گیا ہے - گذشتہ پانچ چھ سال کے دوران تیس چالیس ہزار دیہات میں بجلی پہنچائی گئی - علاوہ ازیں صنعتی پھیلاؤ میں اضافہ ہوا[2] - نئے کارخانے وجود میں آئے - ہزاروں رہائشی منصوبوں[3] کو عملی شکل دی گئی - لاکھوں نئے رہائشی مکانات تعمیر ہوئے - اس کے سبب بجلی کا استعمال بڑھا - ہماری رائے ہے کہ صنعتی و تجارتی تنظیمیں نجی بجلی گھروں کے قیام کی طرف توجہ دیں - امید کی جاتی ہے کہ اس سلسلے میں حکومت انکی حوصلہ افزائی کرے گی[4] -

1. The need to set up small power stations. 2. Besides, there was greater industrial expansion. 3. Residential schemes. 4. The government will encourage them in this connection.

(68) ایک کامریڈ[1] نے دوسرے سے پوچھا ، بتاؤ کہ اگر اتمہارے پاس دو مکان ہوں اور پارٹی کو ایک کی ضرورت ہو تو کیا کرو گے ؟" کامریڈ نے فوراً جواب دیا "پارٹی کو دے دوں گا" اچھا بتاؤ اگر تمہارے پاس دو موٹریں ہوں تو

کیا ایک پارٹی کو دے دو گے ؟" "ضرور ! کیوں نہیں پارٹی کی خدمت تو فرض ہے" - دوسرے کامریڈ نے خوشی اور جوش میں[2] جواب دیا - اسی طرح پہلے کامریڈ نے کئی قیمتی چیزوں کے بارے میں پوچھا اور دوسرے کامریڈ نے سب کچھ پیش کر دینے کے عزم کا اظہار کیا[3] - آخر میں اُس نے ایک معمولی سی چیز کے بارے میں پوچھا : "فرض کرو اگر تمہارے پاس دو مرغیاں ہوں تو کیا ایک پارٹی کو دے دو گے ؟" اس پر دوسرے کامریڈ نے عرض کیا "نہیں" - پہلے کامریڈ کو حیرت ہوئی - "یہ کیا بات ہوئی[4]" - "بات یہ ہے[5]" دوسرے کامریڈ نے کہا "کہ میرے پاس دو مرغیاں موجود ہیں" -

1. Comrade (fellow member of a Communist party). 2. In joy and passion. 3. Expressed the determination to present everything. 4. What is this ? 5. The reality is.

(69) ایک شخص نے اپنے وکیل سے پوچھا "اگر جج کو تحفہ بھیج دیا جائے تو کیا وہ مقدمہ کا فیصلہ میرے حق میں کر دے گا ؟" وکیل نے زور دے کر کہا "نہیں بالکل نہیں - یہ تو رشوت ہے - جج آپ کو سزا بھی دے سکتا ہے اور ممکن ہے وہ آپ کے خلاف ہو جائے" - چند دن بعد وہ صاحب مقدمہ جیت گئے تو انہوں نے اپنے وکیل سے کہا "معلوم ہوتا ہے میں نے جج کو جو تحفہ دیا تھا اس کا اچھا اثرا پڑا -" "اس کا مطلب ہے کہ میرے روکنے کے باجود[1] آپ نے جج کو تحفہ بھیج دیا" وکیل نے حیرت سے کہا - ان صاحب نے مسکرا کر اطمنیان سے جواب دیا[2] " تحفہ میں نے اپنے حریف[3] کی طرف سے بھیجا تھا " -

1. In spite of my stopping you. 2. Replied calmly. 2. Rival.

(70) شہریان لاہور نے محکمہ ریلوے سے درخواست کی ہے کہ جلد از جلد لوکل ٹرین چلائی جائے - سرکار ریلوے کا چلایا جانا اس وقت شہریوں کی سخت ضرورت بن چکا ہے اور ٹریفک کی صورت حال بہت سنگین ہے[1] -- رکشوں ، بسوں اور ویگنوں کے کرائے اتنے بڑھ چکے ہیں کہ متوسط طبقہ[2] اور غریب لوگوں کے لیے ان سواریوں کا استعمال بہت مشکل ہو گیا ہے - شہر میں ایک جگہ سے دوسری جگہ رکشے پر جانے کے لیے تقریباً اتنا ہی کرایہ ادا کرنا پڑتا ہے جتنا لاہور سے گوجرانوالہ جانے کے لئے سرکاری بس وصول کرتی ہے - اس کے علاوہ[3] ویگنوں اور منی بسوں میں لوگوں کو بھیڑ بکریوں کی طرح ٹھونس دیا جاتا ہے - دنیا کے کسی بھی مہذب معاشرے[4] میں ایسا نہیں کیا جاتا -

1. The traffic situation is very serious. 2. The middle class. Apart from this. 4. Cultured society.

(71) ابھی صرف پانچ ماہ پہلے مغربی اخبارات سوڈان کے بارے یہ پیش گوئی کر رہے تھے[1] کہ وہ اقتصادی قوت کے لحاظ سے[2] جلد ہی دوسرا سعودی عرب بن جائے گا - سوڈان پاکستان کی طرح ایک زرعی ملک ہے - کئی بار[3] اسے عالم عرب کا اناج گھر بنانے پر غور ہو چکا ہے[3]- اس میں تیل کے وسیع زخائر موجود ہیں- کہا جاتا ہے کہ یہ ملک تیل کے سمندر پر تیر رہا ہے - مگر اس کے باوجود عام لوگ نہ تو خوشحال ہیں اور نہ مطمئن - حکومت کا پہلا فرض قدرتی وسائل[4] کو اس ملک کی ترقی کے لئے استعمال کرنا ہونا چاہیے -

1. Were predicting. 2. In respect of economic power. 3. Several times it has been considered to make it the granary of the Arab world. 4. Natural resources.

(72) امریکہ کی ایک تمباکو کمپنی نے گیارہ کروڑ پچاس لاکھ ڈالر خرچ کر کے دس برس تک سائنسی تجربوں سے یہ نتیجہ حاصل کیا ہے[1] کہ تمباکو نوشی نقصان دہ نہیں ہے - یہ دعویٰ کیا گیا ہے[2] کہ اگر سگریٹ نوشی سے کوئی معمولی بیماری ہو بھی جائے تو وہ قابل علاج ہوتی ہے[3] - بارہ ہزار افراد پر تجربات کے بعد معلوم کیا گیا کہ سگریٹ نوشی کا دل پر کو اثر نہیں ہوتا - نصف تعداد یعنی چھ ہزار افراد ہر اثر سے محفوظ نکلے[4] - باقی چھ ہزار میں کچھ لوگوں پر بلڈ پریشر یا امراض قلب کے آثار تو تھے لیکن مہلک[5] نہ تھے - تمباکو کمپنی کسی اور نتیجہ پر کس طرح پہنچ سکتی تھی ؟ بہر حال[6] اس کمپنی نے دھوئیں کے متعلق بھی کچھ نہیں بتایا کہ اس کا فضا پر کیا اثر ہوتا ہے[7] - اس نے غالباً[8] اپنے اول مقصد کو بھی بیان نہیں کیا جو اس قسم کے گمراہ کن[9] پراپیگنڈ سے زیادہ سے زیادہ سگرٹوں کو بیچنا ہے -

1. Has reached the conclusion. 2. It has been claimed. 3. Even if a slight disease is caused by cigarette-smoking it is curable. 4. Came out free from every effect. 5. Fatal. 6. However. 7. About how it effects the atmosphere. 8. Probably. 9. Misleading.

(73) مسلمانوں نے اسپین پر کئی سو سال حکومت کی - انہوں نے فن اور ادب میں بہت ترقی کی - انہوں فنون جنگ[2] کو زیادہ سے زیادہ فروغ دیا[3] [1] اور ملکی نظم و نسق[4] کو موثر[5] بنایا - مسلم سپین کے دارالحکومت قرطبہ ، کو "دنیا کا ہیرا" کہا گیا ہے کیونکہ وہ اس زمانے میں یورپ کا سب سے زیادہ ترقی یافتہ شہر تھا - وسطی اور مشرقی یورپ کے عالم[6] فنکار اور سائنسدان قرطبہ میں بار بار آتے تھے -

1. Progressed much in art and literature. 2. Promoted the arts of war. 3. Developed to the greatest extent. 4. Administration of the country. 5. Effective. 6. Cordova. 7. Scholars.

(74) کیا بجلی کی قلت سے پیدا ہونے والی صورت حال[1] کو تبدیل نہیں کیا جا سکتا ؟ یہ درست ہے کہ منگلا اور تربیلا کی جھیلوں میں پانی کی سطح کم ہو گئی ہے اور دریائے جہلم میں پانی کی مناسب مقدار[2] نہیں ہے - لیکن پن بجلی کے[3] علاوہ بجلی پیدا کرنے کے موثر متبادل ذرائع موجود[4] ہیں - اس سلسلے سے تھرمل بجلی گھروں کے قیام کو فوری اہمیت حاصل ہے[5] - جب تک اٹامک بجلی گھر مختلف علاقوں[6] میں کام کرنا شروع نہیں کر دیتے ہمیں روائتی زرائع[7] سے بجلی حاصل کرنی پڑے گی -

1. The situation created by the power shortage (shortage of electricity). 2. There is not enough quantity of. 3. Apart from hydro-electricity. 4. Alternative means of producing. 5. The setting up of thermal power stations has an immediate importancc. 6. Regions. 7. Conventional means.

(75) افغانستان پر روسی حملے کے بارے میں روس کے مسلمانوں کا موقف[1] یہ ہے کہ روسی افغانستان پر قبضہ حاصل کر کے مزید ڈیڑھ کروڑ مسلمانوں کو غلام بنانا چاہتے ہیں - دسمبر 1979ء میں روس نے جو فوجی یونٹ افغانستان بھیجے تھے ان کے ۸۰ فی صد سپاہی وسطی ایشیا سے تعلق رکھتے ہیں[3] - ان میں سے اکثر فوجی ملازمت چھوڑ کر بھاگ گئے ہیں[4] - وسطی ایشیا کے مسلمان افغان مجاہدین جد و جہد کی حوصلہ افزائی کر رہے ہیں - روس کی مشرق وسطیٰ میں اور زیادہ مداخلت روسی مسلمانوں کو اور بیدار اور متحد کرے گی[6] - روسی حکومت اس حقیقت سے پوری طرح آگاہ ہے[7] - وہ روسی مسلمانوں کے خیالات اپنے حق میں تبدیل کرنے کی کوشش بھی کر رہی ہے -

1. Stand. 2. After occupying Afghanistan. 3. Belonged to central Asia. 4. Have deserted. 5. Are encouraging the struggle of the Afghan freedom fighters. 6. Still greater Russian interference in the Middle East will further awaken and unite. 7. Is fully conscious of.

(76) دونوں سپر طاقتیں یعنی امریکہ اور روس یہ کوشش کر رہی ہیں کہ افریقہ ، لاطینی امریکہ[1] اور ایشیا کے ترقی پذیر[2] یا غیر ترقی یافتہ[3] ممالک پر اپنی تسلط برقرار رکھیں[4] - تیسری دنیا کے ان ممالک کا سائنس اور ٹکنالوجی میں ان بڑی طاقتوں پر کافی حد تک انحصار ہے[5] - وہ اپنی دفاعی ضروریات ان طاقتوں کے تعاون سے پوری کرتی ہیں[6] - جو ہتھیار امریکہ اور روس کے لئے پرانے یا فاضل ہو جاتے ہیں وہ اونچی قیمتوں پر رعائتاً انہیں فروخت کر دیتے ہیں - اس طرح تیسری دنیا سپر طاقتوں کے لئے ہتھیاروں کی ایک بڑی منڈی ہے - اس منڈی میں ہتھیاروں کی مانگ کم ہو جائے تو امریکہ اور روس کے بہت سے ہتھیار ساز کارخانے بند ہو جائیں گے ۔

1. Latin America. 2. The developing and under-developed countries. 4. To maintain (continue) their domination of. 5. Are dependent on them to a great extent. 6. Meet their defence requirements.

(77) چینی موسیقی واقعی سننے کے لائق ہے[1] - گذشتہ ہزاروں برس سے چینی جس تہذیب کو فروغ دینے میں[2] مصروف ہیں - ان میں موسیقی اور مصوری کو خصوصی اہمیت حاصل ہے[2] - چینی موسیقار اگر سروں کے ذریعے بیماروں کو صحت مند بنانے میں کامیاب ہوئے ہیں تو اس پر تعجب نہ ہونا چاہیے[4] - مشرق موسیقی کا تعلق براہ راست انسانی روح سے ہے[5] جب کہ[6] مغربی موسیقی روح اور جسم کو بے چین کر دیتی ہے[7] - دانشوروں[8] نے موسیقی کو روح کی غذا[9] کہا ہے - یہ قول صرف مشرق موسیقی کے بارے میں صحیح ہے[10] - مغربی موسیقی پر آپ ناچ تو سکتے ہیں ، روحانی سرور[11] حاصل نہیں کر سکتے - یہ موسیقی اچھے خاصے صحت مند آدمی کو بیمار کر دینے کے لیے کافی ہے[12] -

1. Is worth listening to. 2. Music and painting have a special importance in the culture the Chinese have been busy promoting for thousands of years. 3. Tunes. 4. It should not surprise us. 5. Is directly related to the soul. 6. Whereas. 7. Makes the soul and body restless. 8. Intellectuals. 9. Food of the soul. 10. This maxim (saying) is true of. 11. Spiritual delight. 12. Is enough to make a fairly (tolerably) healthy person sick.

(78) اس صدی[1] کا سب سے بڑا عجوبہ کمپیوٹر[2] ہے - یہ عہد[3] کمپیوٹر کا ہے جس نے انسان کو سائنس اور فنیاتی ترقی کی بلندیوں تک پہنچا دیا ہے[4] - کمپیوٹر زندگی کے ہر میدان میں استعمال کیا جا رہا ہے یعنی ریاضیات[5] ، سائنسی ریسرچ[6] ، خلائی تحقیق[7] ؛ انجینئری[8] ، صنعت و تجارت ، بنکاری ، مواصلات و برقیات[9] اور کھیلوں کے میدانوں میں - اسکا مطلب یہ ہے کہ کمپیوٹر تمام اہم امور میں[10] انسان کا مدد گار ہے - بلکہ مناسب پروگرام بندی کے بعد[11] یہ پینٹنگ ، موسیقی و آرکسٹرا[12] ، شاعری ، ایک زبان سے دوسری زبان میں ترجمہ کرنے کے بھی قابل ہے -

انسان کی ترقی کی اصل وجہ یہ ہے کہ اسے مستقبل کے بارے میں ہر لمحے فکر رہتی ہے[13] - اسی بنا پر[13] وہ کوئی پیشین گوئی کرنے سے نہیں ہچکچاتا[15] -

1. Century. 2. The computer is the greatest wonder. 3. Age. 4. Has taken man to the heights of scientific and technical progress. 5. Mathematics. 6. Scientific research. 7. Space research. 8. Engineering. 9. Communications and electronics. 10. In all important matters. 11. After programming. 12. Orchestra. 13. Is worried every moment about the future. 14. For this reason. 15. Does not hesitate in forecasting anything.

PART IV

LETTER-WRITING—CORRESPONDENCE

Letters may be divided into the following classes :

(*a*) **Official Letters.** These include letters addressed to officials or government servants, applications for jobs, scholarships, letters written by officials to each other in connection with their official work and letters in the form of *requests* to officials to get something done, for example, to get a road repaired or to get a new water connection from the WASA (Water and Sanitation Agency). Letters in the form of *complaints* or *suggestions* to officials and letters to the editors of newspapers may also be called *official letters*. Thus, we have tried to include different kinds of letters and applications of an 'official nature' meant to be sent to offices, or coming from offices, in this chapter.

(*b*) **Personal and Social Letters.** These include letters between friends and relatives, notes of invitation, etc.

(*c*) **Business Letters.** These include letters of order to business companies or firms and their replies, letters from one business organization to another on business matters, etc.

This chapter covers a wide range of official letters and personal and social correspondence to the desired extent.

STEPS IN LETTER-WRITING

(*i*) Write *your address and the date* on the right hand top corner of the page.

(*ii*) Write the *designation* (title or description), *department, etc.* of the person you are writing to. In business letters write the designation of the official of the firm, company, etc. you are addressing. You can write the name of the firm or business to whom the letter is addressed.

(*iii*) Then *begin and end* your letter or application thus :

(*a*) To the Principal of a college or a professor or teacher.	*Begin* with **Sir** and *End* with **Yours obediently** *or* **Your obedient pupil**
(*b*) Junior officials to their seniors in offices.	*Begin* with **Sir** and *End* with **Yours obediently**
(*c*) Applications to senior Government officials, heads of departments, etc. for employment.	*Begin* with **Sir** and *End* with **Yours obediently.**

(*d*) To public officials like Post Office Masters, Railway Station Masters, District Health Officers, Police Officers, etc. making complaints, etc.	*Begin* with **Dear Sir** and *End* with **Yours faithfully** *or* **Yours sincerely**
(*e*) To managers of firms, companies, etc. for purposes of business.	*Begin* with **Dear Sir** and *End* with **Yours faithfully** *or* **Yours truly** (*or* **Yours sincerely**)
(*f*) To editors of newspapers, managers of radio or TV stations.	*Begin* with **Sir** and *End* with **Yours etc.** *or* **Yours truly**

Note :

(*a*) In your examinations do not write the name of your city or place at the top of the letter. Instead write : Examination Hall, ABC or ABC Road, CDE, etc.

(*b*) Write XYZ, etc. at the end in place of your name.

(*c*) Write your letters, applications, etc. in a brief way and to-the-point, *according to the question*. Try to provide a separate paragraph to each of the points.

(*d*) Write in a simple way avoiding the use of confusing, unusual or difficult words or phrases.

(A) APPLICATIONS AND OFFICIAL LETTERS

1. Write an application to the Principal of your college asking for a character certificate which you need while applying for a job.

Examination Hall,
ABC.
12th July 1985

The Principal,
Government College,
ABC.

Sir,

I would request you to kindly provide me a character certificate. I need it in connection with my efforts to get a job. The following are the facts about my stay at your college :

I remained a student of your college from 1981 to 1985, and studied from the I to the IV Year. I passed the Intermediate (pre-medical) examination in 1983 in the first division. Then I continued to study English, Zoology and Botany in B.Sc. I have

taken the B.Sc. university examination this year. I have done well and hope to made a good grade.

I made steady (regular) progress in studies during my stay at the college I attended my classes regularly. I took almost all the tests and examinations held in the college for my classes, and passed all of them.

I was a member of the College Debating Society of the college. I took part in a number of debates in our college and in other colleges. I won three prizes in the debating contests (competitions) of the college in 1981 and 1982.

Sir, I may also add that I have always tried to behave well towards my teachers and fellow students. You may verify (have it confirmed) from the college records that I have been a devoted and well-behaved student.

It will be very kind of you if you send me a character certificate. I am applying to some factories and offices for a job. Your certificate will be of great help.

With my best regards,

Yours obediently,
XYZ.
My College Roll No. in B.Sc. : 181.

2. Write a letter to the Principal of your college expressing your thanks to him for the character certificate that he has sent to you.

Examination Hall,
ABC.
20th July 1985

The Principal,
Government College,
ABC.

Sir,

With due respect I offer my thanks for the character certificate that you have sent me. I am really very gratefu lto you for the fine certificate that you have provided. This certificate will be of great help in my efforts to get a job.

Further, I am grateful for the quick response (reply) that you gave to my application for a character certificate.

With my best regards,

Yours obediently,
XYZ.

3. Write an application to the Principal of your college requesting him to allow you to lead a mountaineering team (for climbing

mountains as a sport) of the students of your college during the summer vacation.

Examination Hall,
ABC.
17th May 1985

To

The Principal,
Government College,
ABC.

Sir,

I would request you to kindly allow me to lead a mountaineering team of the students of our college during the summer vacation. If you permit it, I shall be leading a group of the members of the Mountaineering Club of the college to the Karakoram Range (series of mountains) in Azad Kashmir. We may start on the 15th July and return by the 15th August 1985.

I submit, Sir, that I am student of VI year and secretary of the Mountaineering Club. I have a vast (wide) experience of mountaineering (of about five years). I have gone on mountaineering expeditions a number of times to Murree and Azad Kashmir. The professors who led these expeditions can inform you about my knowledge and experience of mountaineering.

As a senior and responsible (dependable) student, I assure you, Sir, of leading the mountaineering team well. I shall be looking after (taking care of) each member of the team to the best of my capacity (as well as I can). It will be my aim to reach those peaks (tops) of the mountains which are not very dangerous.

It will be very good indeed if you ask a professor to accompany us as manager of the mountaineering team. The professor may advise and guide us in our difficnlties and problems.

I also request you to kindly sanction a proper amount of money from the sports funds to cover the expenses of the expedition.

Other members of the Mountaineering Club and I would be very obliged if you allow us to go on the expedition.

With my best regards,

Yours obediently,
XYZ
VI year (Mathematics)
Secretary.
Mountaineering Club,
Government College,
ABC.

4. Write a letter to the Registrar of the University of Karachi requesting him to send you the details of the science subjects being taught at the university and a form for admission.

Examination Hall,
ABC.
3rd April 1986

The Registrar,
The University of Karachi,
Karachi.

Sir,

Kindly send me the following at your earliest :

(*a*) Details of the science subjects being taught at your university in the form of prospectus.

(*b*) A form for admission.

I have recently (lately) passed the B.Sc. examination of the University of the Punjab. I shall be studying at your university for M.Sc. Physics.

I shall be very greateful (thankful) if you let me know all the conditions of admission to your university.

Yours faithfully,
XYZ.

5. Write a letter to the Deao of the faculty of Sciences, the University of London, requesting him to admit you to the department of the subject of your choice. . Explain the purposes you have in view while seeking admission to the University after passing the B.Sc. examination.

Examination Hall,
ABC.
3rd May 1986

The Dean,
The Faculty of Sciences,
The University of London,
London.

Sir,

Subject : Admission to the Department of Geology.

I would request you to kindly admit me to the Department of Geology at your university. I submit the following facts for your sympathetic consideration :

(*a*) I am at present studying Geology at the University of the Punjab, in B.Sc. II.

(*b*) I have been studying Geology with great effort for the last 1½ years. I have passed the B.Sc. I examination and other sessional examinations and tests in Geology at the Punjab University. I have

obtained over 60 per cent marks in all these examinations and tests.

Certificates confirming the above are attached to this application.

(*c*) I have attended the practical courses for geological survey of some parts of my country. Thus, I have done the geological survey of parts of the North West Frontier Province, the Punjab and Baluchistan along (together) with geological experts of my country. I have prepared maps and charts of these surveys in my own hand.

Copies of the above maps and charts are attached to this application.

I wish to study an advanced course in Geology at your university after passing the B Sc. (Geology) examination of the Punjab University. For this purpose, I am seeking admission to the M.Sc. (Geology) class at your university.

It is my aim to return as an expert geologist after the completion of my studies at your university. Then I shall begin geological surveys of different areas (regions) of my country. It will be my aim to discover the minerals and metals there.

I hope that you will kindly give me a chance to study geology at your university from the next academic session.

Hoping to get a favourable reply,

Yours faithfully,
XYZ

6. Write an application, in reply to an advertisement, to the Secretary of Education, Government of Pakistan requesting him to grant you a scholarship for advanced studies in your subject at a foreign university.

Examination Hall,
ABC
15th February 1986

The secretary of Education,
Government of Pakistan,
Islamabad.

Subject : Grant of Scholarship.

In response to your advertisement in the "Pakistan Times", Lahore of February 10, 1986, for the grant of scholarship to science students for studies in the U.S.A. I am sumbitting my application.

I present the following facts for your kind consideration :

(*a*) I passed the Intermediate (Pre-Medical) examination in 1981 in a high second division. I passed the B.Sc. examination in English, Zoology and Botany in the first division in 1983, standing first in my college. I passed the M.Sc. Zoology examination in 1983 in a high first division standing first in the province.

During my stay at the Government College, Lahore from 1979 to 1983 I attended my classes and did my practicals regularly. I always paid the greatest attention to my subjects. I increased (added to) my theoretical and practical knowledge of them as far as I could.

(*b*) I have been working as a lecturer in Zoology at the Government College, Lahore, for the last one year. I have gained valuable experience of teaching the Intermediate and Degree classes. I have also tried to do some research work in my subject.

(*c*) I have good knowledge of English. I can write and speak it well. I obtained about 60 per cent marks in English in my Intermediate and Degree examinations.

Now I am very anxious to improve my knowledge of Zoology and to do advanced research in it in the U.S.A.

I, therefore, make an earnest (serious) request to you to kindly grant me a government scholarship and enable me (make me able) to study at an American university.

I shall be prepared to come to you or to a committee of experts for an interview.

Yours obediently,
ABC.

7. Write a letter to the Passport Officer requesting him to issue you an international passport immediately. You have already submitted a passport form.

Examination Hall,
ABC
5th February 1986

The Passport Officer,
ABC

Dear Sir,

Kindly consider the following and issue me a passport immediately :

(*a*) I applied for an international passport on your official forms on February 3, 1986. I submitted all the necessary papers along with the form. I also deposited the passport fee. My passport form receipt No. is R—1351, dated 3-2-1986.

(*b*) I have to leave for Japan in the second week of this month in connection with my business.

(*c*) I am sending a postal order for the urgent fee in your favour along with this application.

I would request you to kindly let me know if I have not fulfilled any of the conditions for getting an international passport. I shall make immediate arrangements to fulfil it. Otherwise kindly provide me with my international passport at the earliest.

Expecting to get a favourable reply,

Yours faithfully,
ABC

8. Write an application to the Director, Atomic Research Laboratory, offering to work as a research assistant at his laboratory after having passed the B.Sc. examination.

Examination Hall,
ABC.
9th March 1986

The Director,
Atomic Research Laboratory,
Lahore.

Subject : Appointment as a Research Scholar.

Sir,

With due respect I offer my services to work as a resarch assistant in your laboratories. I submit the following facts about my academic (college) career :

(*a*) I passed the Intermediate (Pre-Engineering) examination from the Islamia College, Lahore, in 1981 in the first division. I obtained over 70 per cent marks in Physics and Chemistry.

(*b*) I passed the B.Sc. examination in Physics and Chemistry from the same college in 1983 in the first division getting the third position in the whole province.

(*c*) After passing the B.Sc examination, I got admitted to the Department of Physics, the Bahauddin Zakaria University, Multan. I remained a student there for two years (1983-85). I passed the M.Sc. examination in the first division standing second in the University.

(*d*) All along my stay at the Islamia College and the Multan University, I remained devted to my studies. I studied books thoroughly and did my practicals well. I always passed the house examinations of my college and university making good grades.

I am attaching attested copies of my certificates to this application which confirm the above facts.

(*e*) I am especially interested in nuclear physics. I have studied many of the latest books on the subject. Now I want to make a practical use of my knowledge in your laboratories as a research assistant.

I enjoy good health. I have been a player of football for quite a few years. This has given me a good stamina (staying-power) to work in the laboratory for hours together.

I assure you, Sir, that if you give me a chance to work as a research assistant, I shall do a lot for your Research Laboratories.

With my best regards,

Yours obdiently,
XYZ

9. Write an application to the Director of education offering your services to work as a science teacher.

Examination Hall,
ABC.
15th January 1986

The Director of Education,
Multan Division,
Multan.

Sir,

Subject : Appointment as a Science Teacher.

I would request you to kindly appoint me a science teacher in a Government high school of your region. I submit the following facts for your kind consideration :

(*a*) I passed the Matriculation examination from the Government High School, Multan with Science and Mathematics in a high first division in 1980.

(*b*) I passed the Intermediate (Pre-Engineering) examination from the Government College Multan in the first division in 1982.

(*c*) I passed the B.Sc. examination from the Government College, Rawalpindi in English, Physics and Mathematics in the first division in 1984.

(*d*) I also passed the B.Ed. (Bachelor of Education) examination from the Government College of Education, Lahore in 1985.

I have a good knowledge of Physics and Chemistry. I have got practical training in teaching. I am in a position to teach Science to all the classes of a school up to Matric.

In addition to teaching, I can take part in sports. I played hockey at school and college for more than eight years. If appointed as a teacher in a school, I can take good care of (look after well) its hockey team.

I expect you will kindly give me a chance to work as a science teacher in a school.

Waiting for a favourable reply,

Yours obediently,
XYZ.

10. Write an application in reply to this advertisement : WANTED a science graduate to work as a demonstrator in Physics at

the college. Age below 30 years. Apply soon stating qualifications, experience if any and the minimum pay that you expect. Principal EFG College, Lahore.

Examination Hall,
ABC.
17th July 1986

The Principal,
FFG College,
Lahore.

Sir,

In response to your advertisement in "The Pakistan Times", Lahore, of July 10, 1986 I offer my services to work in your laboratories as a demonstrator. I sumbit the following for your kind consideration :

(*a*) I passed the Intermediate (Pre-Engineering) Examination from the Government College, Rawalpindi, in a good second division in 1981.

(*b*) I passed the B.Sc. examination from the same college in Physics and Mathematics in the first division in 1983.

(*c*) I could not continue my studies further because of the bad economic condition of my family. I had to search for a job and got employed as a science teacher.

(*d*) At present I am working as a science teacher at the Government High School, Rawalplndi. I started teaching the higher classes in 1983. Ever since I have been teaching theory and conducting practicals here to the complete satisfaction of the students. The classes taught by me have shown excellent results.

(*e*) My date of birth is 1st October 1959.

(*f*) Now I want to work as a demonstrator in Physics at your college It is one of my greatest desires to conduct the practicals of Intermediate students in Physics. My previous teaching experience will be of great benefit to me while working as a demonstrator.

(*g*) I shall be prepared to work as a demonstrator at the salary of Rs. 1.500 per month. At present I am drawing a salary of Rs. 1000 per month.

I assure you, Sir, that I shall do my best to satisfy you as well as the students as a Physics demonstrator.

With my best regards,

Yours obediently,
XYZ

11. Give a reply to the following advertisement :

"Situation Vacant—In the Pak Ghee Manufacturing Company, Lahore : Chemist. Apply giving particulars (details) and terms to the Manager."

Examination Hall,
ABC.
January 18, 1986

The Manager,
The Pak Ghee Manufacturing Company,
ABC

Subject—Appointment as a Chemist.

Sir,

In response to your advertisement in the "Pakistan Times" Lahore of January, 15, 1986 I offer my services to work as a chemist in your company. I submit the following facts for your kind consideration :

(*a*) I passed the B.Sc. examination in Chemistry and Physics from the Islamia College, Lahore, in the first division, in 19 3. Then I passed the M.Sc. examination from the Department of Chemistry, the Punjab University, Lahore, in a high second division in 1985.

(*b*) I have done some further research work in Chemistry in the laboratories of the Punjab University.

(*c*) I have a thorough knowledge of the chemical processes of manufacturing vegetable ghee. I have gained theoretical as well as practical knowledge in this regard.

(*d*) I am a young man of 25 years in good health. I have been a devoted student and research scholar (have been studying with loving care) during my stay at the college and university.

(*e*) I shall be prepared to work as a chemist at the pay of Rs. 3,000 per month with an yearly increment (amount of rise in the pay) of Rs 150. I shall also desire to have a house from your company for my residence. Or I shall have house-rent (along with the pay) which may be at least Rs. 1,0ᴗ0 per month.

I am submitting attested copies of my degrees and character certificate.

I assure you that if I am appointed as a chemist, I shall satisfy you with my work.

With my best regards,

Yours obediently,
XYZ

12. Give a rep y to the following advertisement : Wanted a doctor for the dispensary of the New Cement Factory. Hyderabad. Apply, stating qualifications, experience and terms conditions to the Manager.

Examination Hall,
ABC
November, 28, 1985

The Manager,
The New Cement Factory,
Hyderabad.

Subject : Appointment as as a Doctor at the Dispensary of your Factory.

Sir,

In response to your advertisment in the "Pakistan Times", Lahore of April 25, 1985 I offer my services to work as a doctor at the dispensary of your factory. I sumbit the following for your kind consideration :

(*i*) I passed the M.B.,B.S. examination of the Punjab University from the King Edward Medical College, Lahore in 1981 in the first division.

(*ii*) I worked as a House Physician at the Mayo Hospital, Lahore, for two years, *i.e.* 1981-83. I treated my patients in a very satisfactory manner. I am presenting to you the certificate from the Medical Superintendent, incharge of the Medical Ward, Mayo Hospital, Lahore, which confirms this.

(*iii*) I have been doing private medical practice for the last two years and four months at my clinic situated at a small distance from my house. I have been quite successful in my private medical practice.

(*iv*) I seek the job of a doctor at your dispensary to make use of my vast (wide) experience and to benefit the labourers and employees (workers) of your factory.

(*v*) I shall be ready to work as a regular employee of your factory at the salary of Rs. 3500.00 per month with an yearly increment (increase) of Rs. 150.00. The salary may rise up to Rs. 4500 00 on more.

Secondly, I would like to have the permission of working at my clinic for at least three hours every day in the evening.

Thirdly, I would like to have free accommodation at your factory or a suitable house rent.

I am a young man of 28, in good health. I am energetic and active.

I expect that you would give me a chance to serve you as a doctor on the above terms.

With my best regards,

Yours obediently,
XYZ

13. An insurance company has invited applications from young, energetic and active graduates to work as insurance agents. Write an application in reply to the advertisment.

Examination Hall,
ABC.
17th December 1985

The Manager,
H.BC. Insurance Compay,
ABC

Subject : Appointment as an Insurance Agent.

Sir,

In response to your advertisement in the "Nawa-i-Waqt", Lahore, of December 15, 1985 I offer my services to work as an insurance agent for your company. I submit the following facts for your kind consideration :

(*a*) I passed the Intermediate examination from the Government College, Lahore, in the second division in 1983. I studied English, Urdu, Economics and Civics in F.A.

(*b*) I passed the B.A. examination in English, Economics and Political Science from the same college in 1985.

(*c*) I took part in the English and Urdu debates at my college. I also represented my college at debates in other colleges of the province and won a number of prizes.

(*d*) I am a young man of 22 in good health. I played hockey regularly at my college.

I am very desirous of joining the insurance profession. In the beginning, I would like to serve your company as an insurance agent. Then if I succeed in promoting your business, I might like to work in a better capacity.

I assure you, Sir, that I shall be serving your company with the best of my ability once I am appointed as an insurance agent.

Yours obediently,
XYZ

14. Write a letter of application for a position in which you have at one time or another taken an interest. State the qualifications that you might have by the time you are ready to apply for the position in earnest (in a serious way). (P.U. 73)

A.B. Road,
X.Y. City.
May 15, 1985

The Manager,
The Pakistan Broadcasting Corporation,
Lahore.

Sir,

Subject : Application for the job of a radio engineer.

With reference to your advertisement in "The Pakistan Times",

Lahore dated May 10, 1985 I offer my services to work at an engineer at your radio station. I submit the following facts for your kind consideration :

1. I passed the F.Sc. examination (Pre-engineering) in the first division from the F. C. College, Lahore, in 1983.

2. Just after taking the F.Sc. examination I took admission in the Pak Radio Institute, Lahore to complete a course of Radio Engineering. After getting admitted to the B Sc. class in the Government College, Lahore, I continued my studies at the Institute for three months (as a night scholar). I got a diploma in radio engineering after the successful completion of my studies. I also studied books on the techniques of broadcasting.

3. I studied Physics and Mathematics in the B.Sc. class and learned the details of my courses of study with great effort. I passed all the house examinations of my college obtaining first class marks.

4. Now I have taken the B.Sc. examination of the Punjab University. I expect to pass it in the first division.

I submit, Sir, that I have been very desirous of becoming a radio engineer at your radio station for a long time. I would request you to consider my application for the job of a radio engineer sympathetically. I expect that by the time you call me for an interview for the post my result will have been declared.

With my best regards,

Yours obediently,
XYZ

If a girl seeks a job, say in a school, after her graduation, she may apply to the Director of Education for the post of a teacher in the same way.

15. Write a letter of refusal in connection with some business contact that you imagine yourself being engaged in after your graduation from college. (P.U. 73)

Examination Hall,
ABC
June 17, 1986

The Manager,
The Kaghan Cloth Mills,
Lahore.

Sir,

With reference to your letter No. SZ-115, dated 15th June, 1986 in connection with my appointment as a sales repesentative for your mills I submit the following ;

I regret to say that I am not able to work as a sales representative

for your mills after my graduation. I intend to get admitted to M.Sc. (Physics) after passing the B.Sc. examination this year. I may try to get employed with you after passing the M.Sc. examination.

I hope, Sir, that you will appreciate my inability to accept the appointment that you have so kindly offered me in response to my application.

Yours obdiently,
XYZ

16. Write a letter to the Minister of Education of your province, making to him some proposals for a quick implementation (putting into practice) of the new education policy of the Government.

Examination Hall,
ABC.
January 7, 1986

The Honourable Minister for Education of the Punjab,
Lahore.

Subject : Implementation of the New Education Policy of the Government.

Sir,

As a free and patriotic citizen of Pakistan I make some proposals for a quick implemenation of the new education policy :

1. I propose that an education tax should be introduced. This tax may be imposed on all persons having an income of more than one hundred thousand rupees per year.

2. I propose that some permanent sources of income for universities and educational institutions be provided. For this purpose, new farms and factories may be opened in the name of these institutions. These farms and factories may be controlled by representatives of the government or the public. But all their incomes should go to educational institutions.

3. The central government should get loans from foreign agencies like the International Monetry Fund for educational puposes. These loans may then be passed on to the provincial govarnments for a quick implementation of the education policy.

4. The ministry of education should make arrangements for the employment of teachers on a large scale after enough funds have been collected.

5. Members of the provincial assembly of the ruling as well as of the opposition parties should form committees to supervise the implementation of the education policy.

6. Teachers of schools, colleges and universities should be invited

to form committees to make their suggestions for a quick implementation of the policy.

7. The government should make use of all the possible means (ways) of propaganda (like the radio, television and newspapers) to inform the people about the benefits of getting educated.

I may submit, Sir, that it is much more difficult to implement a policy than to frame it. The future popularity of a government depends on how far it can carry it into effect. If a policy is defective in some ways or cannot be implemented in some way, it should be changed.

I have made the above proposals or suggestions to help you in overcoming (getting over) some practical difficulties in the implementation of the education policy.

I expect, Sir, that you will give due consideration to the above proposals.

With my best regards,

Yours obediently,
XYZ

17. Write a letter to the Food Minister about food adulteration (making food impure by mixing something of lower quality) in the country. (P.U. 76)

1225, Canal Colony,
XYZ
10th February 1986

To

The Honourable Minister
for Food,
Islamabad.

Sir,

Subject : Food Adulteration.

With deep respect I would request you to kindly consider the present situation regarding food adulteration in the country. I hope you will kindly take the necessary steps to put an end to this evil practice.

Most of the sellers of essential food items like milk, butter, ghee, spices, etc. sell them in adulterated condition. As a result, the health of the buyers is badly affected. Especially those living in the cities find it very difficult to obtain pure food and to keep in good health.

The causes of food adulteration are clear to understand. First of all, pure food is in short supply. As a result, the prices of pure food are quite high. After adulterating it, the sellers can sell it cheaper in greater quantities, and thus can earn more money.

I submit the following suggestions for the improvement of the situation :

(1) Efforts should be made to produce more and better food. We should have more livestock (animals kept on a farm) for a greater supply of milk and butter.

(2) Greater facilities for transporting the food from villages and centres of production to markets should be made. Better roads and the availability of enough trucks and goods trains are necessary.

(3) Dishonest traders and shopkeepers should be heavily punished for food adulteration. Some special courts may be set up for this purpose.

It is hoped that food adulterators will no more be allowed to play with the health of our citizens.

Yours faithfully,
XYZ

18. Write a letter to the Chairman, Railway Board drawing his attention to some of the problems the railway travellers face. (P.U. 71)

Examination Hall,
ABC.
13 March, 1986

The Chairman,
The Railway Board,
Lahore.

Dear Sir,

Subject : Problems of Railway Travellers.

I wish to draw your kind attention to some of the problems faced by railway travellers these days. I would like to make some suggestions for their solution.

(1) Passengers at most of our stations find it very difficult to wait for trains. They have to sit on hard wooden benches or on their luggage. In the summer, they find it more difficult without enough fans or adequate shade.

I would suggest more comfortable seats in a greater number be provided at railway platforms. There should be more waiting rooms with better facilities. Platforms should have enough fans and shade.

(2) Travellers find it difficult to obtain clean drinking water, especially in the summer.

Arrangements should be made to provide clean and fresh drinking water on the trains. For this purpose water coolers can be made available.

(3) The seats of the lower class compartments are not so comfortable.

It is suggested that the seats may be made comfortable and soft. The number of berths may be increased for long distance travellers.

(4) The quality of food provided on trains is often not so good. The rates for quite ordinary food are rather high.

It is suggested th t better arrangements be made for cooking food and for providing it to passengers at suitable prices.

I hope you will kindly look into the above and other problems of our railway travellers.

Yours faithfully,
XYZ

19. Write a letter to the Vice-Chancellor of your university making out a case for postponing the date of the B.A./B.Sc. examination.

Examination Hall,
ABC.
15th May 1985

The Vice-Chancellor,
A.B. University,
CDE.

Sir,

Subject : Postponement of the B.A./B.Sc. 1985 (Annual) Examination.

With due respect I bring to your kind attention the need to postpone the forthcoming B.A./B.Sc. 1985 (Annual) Examinations of your university. In fact this request of mine is representative of what several hundreds of B.A. candidates desire, and is based on the following grounds :

The B.A./B.Sc. (Annual) examination date this year has been shifted to the Ist June 1985, one month earlier than the last year's date. This does not leave much time to the teachers to finish the courses of study. The students too need at least one month's free time to review the courses before taking the exam.

It is the middle of May, and by the end of the month the students will stop coming to college. If the exam. is postponed by a month, that is, to the Ist July 1985, the students will continue attending their classes until the Ist June.

You must be knowing the colleges remained closed last year for about two weeks on account of the national elections and for another two weeks on account of the floods. The power load-shedding further hampered the smooth progress of studies. The students' loss in studies could not be made up after the December holidays.

I hope you will seriously consider postponing the 1985 B.A./B.Sc. (Annual) examination in the light of the above facts.

With my best regards,

Yours obediently,
XYZ

20. Write a letter to the Director of Technical Education requesting him to establish a Technical School in your area. (P.U. 82)

Science Section
Govt. C.D. School,
C.D. Town.
20th March 1986

The Director of Technical Education,
A.B. Division
A.B.

Sir,

Subject : Establishment of a Technical School in C.D. Town.

With due respect I bring to your kind notice the needs and demands of the teaching and business communities of this town.

Teachers, businessmen and industrialists in our town have requested you several times to help in the establishment (setting up) of a technical school. Here I repeat this request and give reasons for making it.

(*a*) C.D. Town has several important industrial concerns (establishments) producing electric goods like fans, lamps, sewing machines, power generators, etc. A few big cotton and shoe factories have been set up around the town. There should be a regular flow of technical experts or technicians from a standard technical school to meet the local requirements of the industries.

(*b*) C.D. Town is surrounded by villages where agriculture is being fast mechanized. We can witness an increasing use of tractors, threshing machines, mowers (for cutting the crops), tube-wells and other farm machinery. Quite a few workshops for the repair and maintenance (upkeep) of all this farm machinery have been set up in the villages and in C.D. Town itself. If a technical school is set up here, it will readily provide different kinds of technicians, mechanics and experts to these workshops.

(*c*) The population of C.D. is around 100,000. It is increasing (rising) fast with the migration of thousands of villagers to the town each year to work in the factories. A large number of children of these labourers now studying in the higher school classes can very easily join the technical school once it is established.

(*d*) A large number of students from our town are at present studying in the technical schools of other cities. They have to stay there in hostels or rented rooms. But only the rich can have their children educated thus.

It is proposed, in the light of the above arguments, to open two technical schools, one for boys and another for girls.

Further, the rich industrialist and landlords may be asked to contribute to a fund for the construction of the buildings of the technical schools.

Hoping to have a favourable reply,

Yours faithfully,
XYZ,
Science Teacher.

21. Write a ietter to your officer reporting the theft of certain specific (certain) items (articles) from your office. You discovered this theft this morning on your arrival. (Mul. 84)

15th May 1986

The Executive Engineer,
Public Health Engineering Deptt,
C.D.

Sir,

Subject : Theft of two typewriters, stationery and a bicycle from the office.

With due respect I bring to your notice the theft of the above articles from the office. I discovered this theft this morning on my arrival here.

The facts of the whole case are as follows. On my arrival in the morning I called the typist to type some urgent letters for the finance ministry. The typist who looked very disturbed told me that the two office typewriters were missing. He further informed me that stationery worth thousands of rupees and the peon's bicycle were also missing.

You are requested to visit this office immediately to observe the situation. Then you may decide to report the theft to the police,

Assuring you of my full co-operation,

Yours obediently,
XYZ
Assistant Engineer

Public Health Engineering Sub-Office—I C.D.

22. Write a letter to the Area Manager of a commercial bank requesting him to open a branch of the bank in your locality (area).
(P.U. 81)

214 D.F. Road,
ABC
23rd July 1986

The Area Manager,
Muslim Commercial Bank Ltd.,
ABC.

Dear Sir,

Subject : Opening of a branch of your bank on D.F. Road, ABC.

I want to draw your attention to the need for opening a branch of your bank in my locality. The need for your bank branch here is justified on the following grounds :

(*a*) Ours is one of the busiest roads in the city. It has several offices of the government and of private business companies and firms. There are very many shops on both the sides crowded with customers from morning till evening. People working in the offices and shops have to travel to distant (far-off) banks to deposit and draw their salaries. The businessmen cannot operate bank accounts at ease and have also to travel long distances.

(*b*) Hundreds of families live in the houses on the road and in the lanes on both the sides. They find it difficult to maintain their bank accounts or pay their gas, electricity, water and telephone bills. One bank branch or more on the road will save them a lot of trouble they have to face in going to the old branches.

It is high time your bank opened a branch at a suitable, central place in the locality (area). I do hope you will take suitable action in this regard at the earliest.

Yours faithfully,
XYZ

23. Write a letter to the manager of a cotton factory requesting him to allow you and some other class-fellows of yours to visit it and see its different parts.

Examination Hall,
ABC
April 19, 1986

The Manager,
Khyber Cotton Mills,
Lahore.

Dear Sir,

Subject : Visit to the Khyber Cotton Mills by a party of students.

I would request you to allow a party of students from our college

to visit your mills. Some students of my class and I wish to see the different parts of your factory some time during this month.

We are the students of B.Sc. I, Chemistry and Physics. We are much interested in the different processes (manufacturing methods) of making cloth. We want to observe the different machines used in the production of cloth. We also want to see what substances and chemicals are used in the manufacture of cloth.

Kindly let me know if it can be possible for us to visit your factory. If it is convenient for you, kindly ask a technical expert of your factory to explain its working to our party.

Hoping to get a favourable reply,

Yours faithfully,
XYZ

24. Write a letter to the Police Station reporting the loss of your bicycle or scooter. (P.U. 84)

Examination Hall,
ABC
October 21, 1985

The Police Inspector,
AB Police Station,
CDE.

Dear Sir,

I lost my bicycle outside the Kehkashan restaurant in the Gawalmandi Chowk last evening. At 1 p.m. I placed my bicycle on the left side of the entrance to the restaurant, and locked it. Then I went in to have my lunch When I came out of the restaurant after half an hour I did not find my bicycle. It was stolen by someone while I was having lunch inside the hotel.

I would request you to kindly register my report concerning the loss of the bicycle and start inquiries into it. My lost bicyc e is a new one, purchased by me in September this very year. Its name is 'Paradise''. Its colour is black.

I personally think that someone living or staying close to the Kehkashan restaurant might have stolen my bicycle. Or some regular bicycle-thief might have done it.

I expect that you will do everything possible to recover my stolen bicycle.

Yours faithfully,
XYZ

25. Write a letter to the Traffic manager, Pakistan Railways, Lahore, complaining to him about the loss of some parcels of fruit in

transit (on the way), sent, to you from Multan.

Examination Hall,
ABC
July 2, 1985

The Traffic Manager,
Pakistan Railways,
Lahore.

Dear Sir,

I would like to inform you that I have not received four out of ten parcels of mangoes sent to me by Mr. Abdul Hamid, 13, Main Bazaar, Multan, on June 25, 1985. The railway receipt number for the parcels is R—173514 on which the number of the parcels and their weight are clearly mentioned. I am attaching the railway receipt to this application.

It appears (looks) that someone on duty on the goods train bringing the parcels, has stolen them.

I would request you to inquire into the matter and punish the persons responsible for my loss.

Further, I would also request you to recommended to the railway authorities to compensate for my loss (make payment for the loss) which comes to Rs. 800.

Expecting to get an early reply,

Yours faithfully,
XYZ

26. Write a letter to the District Health Officer informing him about the need for opening a dispensary in the area where you live.

Examination Hall,
ABC
17th April 1986

The District Health Officer,
ABC.

Dear Sir,

I would like to bring to your kind notice the urgent need for opening a dispensary in the area around the Old Park. There is no dispansary in this area of over five square kilometers. The poor people of the place are in great difficulty. They have to travel to distant (far off) government hospitals in the heat and cold.

Most of the people living here are poor or have ordinary incomes. They will surely be very much benefited if a dispensary is opened for them.

I would suggest you personally visit the area and observe the situation.

Expecting a favourable and quick response,

Yours faithfully,
XYZ.

27. Write a letter to the General Manager of the radio station of your city OR of the Television Corporation suggesting some ways of improving the radio or television programmes.

Examination Hall,
ABC
February 12, 1986

The General Manager,
Radio Pakistan,
ABC.

Sir,

I listen to (or watch) most of the programmes broadcast (or telecast) from your station. I would like to make a few suggestions for the improvement (betterment) of your programmes.

(*i*) First of all, I would suggest that there should be more interesting plays in Urdu and Punjabi from your station. There should be at least two plays every week. New writers should be given more chances of writing plays on new subjects.

(*ii*) There should be more music programmes. The songs broadcast on the radio (or prevented on TV) should be of a good quality. The radio and television should make every effort to improve the taste of the people through good songs and music.

(*iii*) There should be better and more discussions of our national problems on the radio (or TV). Persons belonging to all walks of life (ranks or employments) should be invited to take part in these discussions. This will promote national unity.

(*iv*) The local news should be of a longer duration. The news should cover all the important happenings in the city during the day.

I would also suggest that your programmes be presented in as pleasing a way as possible. The voices of the announcers should be really sweet. Their pronunciation (making the sounds of letters and words) should be perfect. The voices heard on the radio (or TV) should be pleasing to the ear.

I realize that you and your staff have been trying to present good programmes to the pnblic. Most of your announcers are doing well. But greater care and effort in the presentation of different programmes will make them really attractive.

Yours faithfully,
XYZ.

28. Write a note (or a brief letter) to a lawyer asking for an appointment.

Examination Hall,
ABC
December 15, 1985

To

Mr. A.K. Awan, M.A.,LL.B.,
Advocate,
1331, Fane Road, CDE.

Dear Sir,

I shall like to consult you at your office in connection with a case that I want to institute against a party not paying back my loan.

I shall be obliged if you inform me about the time and day when I may consult you.

Expecting to get an early reply,

Yours faithfully,
XYZ
(My Telephone
No. 998877)

(B) LETTERS FROM ONE OFFICIAL TO ANOTHER

29. Write a letter from the Principal of a college to the Director of Education requesting him to allocate (give as a share) funds for the construction of an incomplete part of the college building. (Mul. 81)

Reference No. 725 Dated : 4th March 1986

From

The Principal,
Government C.D. College,
ABC.

To

The Director of Education,
C.D. Division,
EFG.

Dear Sir,

Subject : Allocation of Funds for the Construction of the Incomplete Part of the College Building.

I have the honour to draw your attention to the need for the construction of the incomplete part of the college building. One new biology block with five class-rooms was constructed last year. Because of the shortage of funds the construction work was held up. As it was pointed out to you during your visit to this college, the new Physics and Chemistry block and the library and teachers' rooms need to be constructed immediately. The estimate for the whole construction work, as approved by the government engineers and contractors is Rs. 1,500,000.

It is requested that a sum of Rs. 1,500,000 be allocated for the above construction during this year (1986-87). If the funds are made

available within two months, the construction work can be started in right earnest. The construction can continue during the summer vacation to be completed by December 1986 or January 1987. Your recommendations in this regard may please be forwarded to the Finance Department, Government of the Punjab, at the earliest for speedy action or approval at their end.

Yours faithfully,
XYZ
Principal

30. Write an application from the lecturer of a college to the Director of Education requesting him to transfer you to some other college in some other city. Give convincing (causing to believe) reasons for the request. (Mul. 81)

14th February 1986

The Director of Education,
Multan Division,
Multan.

Sir,

Subject : Request for Transfer from Sahiwal to Multan.

I would request you to kindly consider my application for transfer from the Government College, Sahiwal to any college in the Multan city on the following grounds :

(*a*) I am domiciled (have my home) in Multan. I had been living with my parent until the completion of my studies at the Multan University in 1983.

(*d*) My old parents need my help most of the time. My elder brother is being trained in Karachi for commission in the Pakistan Navy. There is none at home to attend to my ailing (ill and growing weak) father.

(*c*) I am living all alone in a rented house in Sahiwal. It is not easy to save enough money, after meeting all my expenses, for my parents and for keeping our Multan house in good shape.

If I am transferred to a college in Multan, I shall be greatly relieved of all the pressures. My family will then feel satisfied and secure.

I am prepared to explain my situation in an interview with you.

Hoping to hear from you soon,

Yours obediently,
XYZ
Lecturer in English
Govt. College, Sahiwal.

31. Write a letter from the Director of Education to the Principal of a college drawing his attention to the growing indiscipline in his college and asking him to take necessary action against the culprits (those guilty of the offence). **(Mul. 82)**

Reference No. DE 469 Dated : 17th November 1986

From

The Director of Education
C.D. Division
EFG

To

The Principal
Government C.D. College,
ABC.

Dear Sir,

Subject : Reports of growing indiscipline in your college.

Lately (in the recent past) three clear cases of indiscipline in your college have been brought to my notice. On the Ist October 1986 there was a fight between two groups of your students in the cafetaria. Sticks were freely used in this fight as a result of which three students got badly hurt, who were later admitted to the Civil Hospital.

On the 30th October 1986 there was again a big disturbance at a debate in your college. The use of firecrackers and loud cries disturbed the peace of the area. It is feared outsiders having poli ical connections made their entry into the college on this occasion to do this mischief.

Even the December examination in your college could not be conducted smoothly. Cases of angry shouting and walk-outs have been reported.

You are directed to submit a detailed report on the above cases of indiscipline and other cases, if any, to this office.

You are also directed to explain what disciplinary action you have taken against the culprits.

In any case, you should check the growing indiscipline in your college and take strict measures against those responsible for disturbing the peace.

Yours faithfully,
XYZ
Director of Education

(C) LETTERS TO NEWSPAPERS

Note : (*i*) Begin a letter to the editor of a newspaper with "Sir" and end it with "Yours etc." or "Yours truly".

(*ii*) Write your address below your signature or to its left. The date may also be placed to the left of the signature.

32. Write a letter to the editor of a newspapers on the need for having better libraries in your city. Make your suggestions in this regard.

The Editor,
The "Pakistan Times",
Lahore.

Sir,

I would like to draw the attention of the government as well as of the public to the absence of good libraries in Gujranwala. It is really regrettable (for which one feels sorry) that students and educated people in the city often fail to get first-rate and the latest books on science and arts subjects. There are very few libraries in the city, and those too are without proper (suitable) books.

I would make the following suggestions for having more and better equipped libraries in the city :

(*a*) The Government should open two or three public libraries at central places in the city. There should be the latest books on science and arts subjects in these libraries. The libraries should be able to buy books directly from other countries. Enough funds should be provided to these libraries to purchase new books, magazines and newspapers.

(*b*) The government should open a fund for the establishment (setting up) of these libraries. Industrialists, rich merchants, big landlords and other people should be asked to contribute to this fund. The government should also contribute its share. Then the buildings for these libraries should be constructed or bought.

The government should also buy property in the form of lands, gardens or factories in the name of the libraries. This property will be a permanent source of income for them.

(*c*) Rich people should themselves spend their extra money for the establishment of small libraries here and there. If one or two wealthy persons do this, others will also follow their example.

May 15, 1985 — Yours etc.,
Address : XYZ — XYZ
1411, Main Bazaar,
ABC

33. Write a letter to a newspaper suggesting some ways of having better arrangements for bus-travel in your city.

The Editor,
The "Pakistan Times"
Lahore.

Sir,

Everyone feels the need for having better arrangements for bus-travel in Lahore. The public has been facing great hardship in

travelling from one place to another on buses. Now it is time to provide better facilities of travelling to the people. I make the following suggestions to the government in this connection :

(*a*) The government should try to import sufficient (enough) number of buses for the city transport.

The possibility of buying old trucks from the army may also be considered. It may be possible to build the bodies of buses on these trucks. Then these buses may run for a couple of years.

(*b*) More private companies may be permitted to run their buses on the main routes of the city.

The transport department of the government should inspect the whole system of bus-travel in the city from time to time. It should find out the needs of the people travelling on buses. Then it should take proper steps to fulfil (meet) those needs.

June 12, 1986 Yours etc.,
Address : XYZ XYZ
House No. 12111, D Street,
ABC

34. Write a letter to the editor of a newspaper about the unhygienic (bad for health) conditions in your locality (area) and suggest measures (steps) to improve these conditions. (P.U. 74)

(...to the Chairman of your Town Committee on the same subject.) (Bwp. Uni. 81).

The Editor,
The "Pakistan Times"
Lahore.

Sir,

I would like to draw the attention of the authorities to the unhygienic conditions in my locality. Anyone who visits it can feel the need for having better arrangements for its cleanliness.

There are rubbish heaps to be seen in the street. They give a very bad smell. Flies on them cause diseases. Then there are small pools of dirty water outside the houses of the place. Mosquitoes on them are the cause of malaria which is a common disease here.

I make the following suggestions to the Municipal Corporation :

(*a*) There should be arrangements for the regular removal of rubbish from the street. The rubbish trucks or carriages of the Corporation should carry away the rubbish daily. The Corporation may construct special structures on the roads into which people may throw their rubbish.

(*b*) There should be arrangements for proper drainage of the dirty water from the streets. There should be well-constructed drains

on both sides of the roads. Water should not be allowed to stay at any place.

It is expected that immediate steps will be taken to keep out locality clean.

March 12, 1986
Address : XYZ,
151, E Road
ABC

Yours etc.,
XYZ

(D) PERSONAL LETTERS

You will be knowing something about personal letters, that is, letters written to relatives friends, acquaintances (those when we know through work or business) strangers, etc. Personal matters are discussed in such letters, often in a free, informal way.

How to address	How to end
(*a*) *Relatives* :	
Dear Father, (or My dear Father). Dear Brother, (or My dear Brother), Dear Sister, Dear Uncle, Aunt, Counsin, etc. [Or the names of younger brothers, sisters, cousins, etc].	Yours affectionately
(*b*) *Friends* :	
Dear Sabiha, (or My dear Sabiha). Dear Friend, etc.	Yours sincerely
(*c*) *Acquaintances* :	
Dear Mr. Ahsan,	Your sincerely
(*d*) *Strangers* :	
Dear Mr. Shafi,	Yours faithfully OR Yours truly

A few examples are given below by way of revision :

35. Write a letter to your father informing him about the profession you would like to adopt (take up).

Examination Hall
ABC
April 12, 1985

Dear Father,

Thanks for your kind letter which I received yesterday. I was very happy to know that you and others at home are well and happy.

You have asked me about the profession that I wish to adopt. I am very happy to tell you that I shall like to be a doctor. I could not get admitted to a medical college after the Intermediate examination because of my low first division. Now I hope to pass the B.Sc. examination in a good first division. My teachers often say that I might pass the B.Sc. examination geting a very high position.

If I get a high first division, I shall be able to get admitted to a medical college. Then I shall study all my subjects of medicine in a very careful way. I shall try to become an able doctor to serve others and to earn my living.

I hope that you and mother will like my idea of becoming a doctor.

With my regards to mother and love to children,

Yours affectionately,
XYZ

36. Write a letter to your friend proposing to him to accompany you to Murree for a few days to observe the snowfall in winter.

Examination Hall,
ABC
November, 21, 1985

Dear Amjad,

I hope that you will be quite happy in Sahiwal. I have not heard from you for a long time. Perhaps you have been very busy with your studies.

I intend to go to Murree for a few days during the December holidays. I very much desire to observe the snowfall there. It is really great pleasure to see all the trees, hills, buildings and roads covered with snow. Everything becomes white. I enjoy walking along the roads when it is snowing. Once I enjoyed the snowfall at Abbotabad very much.

It will he very good indeed if you and I can go together to Murree. You can come to Lahore during the December holidays and stay with me for a day or two. Then we shall start for Murree. We can return to Lahore within a week. If you desire, we may visit Islamabad and Rawalpindi for some time, and then start for Lahore.

You may get your father's permission for going to Murree with me. But please tell him that the cold weather of Murree will not do any harm to you.

Do you still play hockey in the evening? I myself play as usual. It is better to have some exercise in the evening every day.

Hoping to get your reply soon,

Yours sincerely,
XYZ

(E) BUSINESS LETTERS

37. Write a letter to the manager of a firm about the defective goods sent to you by it and asking it to return of exchange them.

Examination Hall,
ABC
July 13, 1986

The Manager,
The New Iron and Fan Manufacturing Company,
Gujranwala.

Dear Sir,

I received ten electric ceiling fans manufactured by your factory on July 10, 1986 against my order dated July 6, 1986. I got your receipt No. SI 1972 dated July 6, 1986 for Rs. 4500.00, the price of the fans.

Five out of the ten electric fans received by me make a lot of noise and do not work well. An electrical technician has examined and found them to be defective.

I am returning the five defective electric fans to you. I would request you to please pay me back their price or exchange them for fans which are free of defects.

Yours faithfnlly,
XYZ

38. Write a letter to a firm ordering some goods to be sent to you by rail or by truck.

Examination Hall,
ABC
August 4, 1985

Messrs. Khyber Spinning & Co,
Gulberg Market,
Lahore.

Dear Sirs,

Kindly send me the following at your earliest :

(1) 35 yards blue cotton cloth for curtains—No. 55 in your catalogue—Rs. 50.00 per yard according to your printed rates.

(2) 20 yards red velvet sofa-cloth—No. 78 in your catalogue—Rs. 60.C0 per yard.

(3) 4 bed-sheets of green velvet—No. 70 in your catalogue—Rs. 55.00 per yard.

Please sent the above goods by rail or by truck along with the bill. I shall pay the bill on receipt of the goods.

Yours faithfully,
XYZ

On the same lines—write a letter to a manufacturing company asking them to supply a diesel engine for the tube-well. **(P.U. 81)**

39. Write a letter to a book-shop ordering some books to be sent to you by post or by train.

1771, Satellite Town,
ABC
August 21, 1986

Messers. Jaleel and Co.,
Booksellers,
Temple Road, Lahore.

Dear Sirs,

Kindly send me the following books by V.P.P. ;

		Price
(1) One Copy "Chambers' Twentieth. Century (English) Dictionary"	...	Rs. 70.00
(2) One copy "English-Urdu Dictionary" by Moulvi Abdul Haq.	...	Rs. 40.00
(3) One Copy "The Major Achievements of Science" by A.E.E. McKenzie (Two Volumes)	...	Rs. 45.00
Three books in al Total :	...	Rs. 155.00

The above prices have been taken from your latest catalogue.
Hoping to get the books at an early date,

Yours faithfully,
XYZ

EXERCISES

(A) APPLICATIONS & OFFICIAL LETTERS

1. Write an application to the Principal of your college ; tell him that you are applying for admission to a foreign university, and request him to give you a letter of recommendation.

2. Write an application to the Principal of a college offering your services to work as a lecturer in a science subject against a vacancy.

3. Write an application to the Director of Education of your division requesting him to appoint you as an assistant librarian or a clerk against a post recently fallen vacant in the library of a government college.

4. Write an application to the Principal of your college requesting him to allow you to arrange a photographic competition or a debating contest in the college.

5. Write an application to the Inspector General of Police offering your services for the job of a sub-inspector.

6. You have recently passed the B.Sc. examination. Apply to the Principal of your college for the job of part-time demonstrator for practicals in a science subject.

7. Write an application to the General Manager of a bank for the post of account.

8. Answer the following advertisement : "**Wanted** a graduate to work as a sales agent for the New Medicines. Ltd., Lahore, to promote the sale of medicines produced by the company. Must be below 35 years. Apply to the Manager stating the minimum pay acceptable."

9. Answer the following advertisement : "**Situation Vacant.** In the Kaghan Cotton Mills, Karachi : Electrical Engineer. Pay over Rs. 4,500 per month. Apply stating the qualification, experience and age to the General Manager".

10. Write an application in response to the following : **Wanted** Science graduate in Physics and Mathematics for the Pak Engineering Works Ltd., Lahore. To work as a senior mechanic on machines producing spare parts of electric fans. Training period : one year. Pay during training Rs. 1000 per month. After training : Rs 2,500 per month. Yearly increase in pay : Rs. 100. Apply to the Manager".

11. Write an application to the manager of a factory manufacturing radios for the job of a mechanical engineer.

12. Write a letter to the manager of a hotel in another city asking him to reserve three rooms for a party of students, coming there to stay for three days, to take part in an inter-collegiate debate.

13. Write an application to the Controller of Customs, Karachi, in reply to his advertisement inviting applications for the post of Customs Inspector. **(P.U. 73)**

14. You intend to go England for a course in enginnering. Write a letter to the Secetary, University Information Bureau, London asking for a list of institutions to select from and their courses of study.

15. Write a letter to the Vice-Chancellor of your university requesting him not to postpone the degree examinations. **(Mul. 83)**

16. Write a letter to the Controller of Examinations of your University protesting against the question paper in which out-of-the-course questions were included. **(Bwp. 83)**

17. Write a letter to the Registrar, University of Karachi, asking him to permit you to migrate to his university from yours giving reasons for the migration.

18. You want to do your M.Sc. in a particular subject after graduation. Write a letter for admission to the Head (or Deen) of the department of this subject at a university.

19. Write a letter to the registrar of the university or the principal of the college you wish to attend asking for application forms and the necessary information.

20. Write a letter to the Principal, Government College of Education (Teachers' Training College). A.B. city, requesting him to permit you to attend the B.Ed, (Bachelor of Education) classes one month after the admission as you are very busy attending to the problems of your family in another city.

21. Write a letter to the Divisional Engineer of the Telephone Department to give you a new telephone connection without further loss of time. You had applied for this connection two years ago and your turn for it has already come.

22. Write a letter to the General Manager, Telephone Department, A.B. City complaining about the inflated telephone bills (with higher than the right amounts) for your house or shop.

23. Write a letter to the Divisional Engineer, Telephone Department, complaining about the delay in repairing your defective telephone.

24. Write a letter to the General Manager, Sui Gas Company, asking for a new connection for the house you have just constructed.

25. Write a letter to the Administrator (or Mayor) of your city complaining about impaired (damaged) road. **(Bwp. 82).**

[In the same manner *write separate letters* : (*a*) about the need for more parks or playgrounds in your city or town, (*b*) for more roads or for better lighting of the roads, (*c*) for the need for shifting a large number of small shops from a crowded residential area to an open place at a distance, (*d*) for the need to provide a small market close to a newly constructed housing colony, (*e*) for the need to remove the hawkers and small open moving shops on wheels ("rehris") from a busy road.]

26. Write a letter to the Education Minister about the problems students faced by students trying to get admitted to new classes in colleges.

[In another letter write about the need to open a high school or college in your area.]

27. Write a letter to the Sub-Divisional Officer (SDO), WAPDA of your area complaining about your inflated electricity bills. Request him to have your electric meter tested and to have it changed if it is defective.

28. Write a letter to the Chairman, WAPDA complaining about voltage fluctuations (irregular electric supply) which are a danger to your electrical appliances.

29 Write a letter to the Chairman, Pakistan Railways, making some suggestions for the improvement of travelling facilities on railway trains and at railway stations *or* for running a new train between certain stations *or* for changing the railway time-table for certain trains.

30. Write a letter to the General Manager of the bus service of your city drawing his attention to the problems of the travelling public. Suggest your solutions for those problems.

31. Write a letter to the Superintendent Traffic Police asking him to take immediate action against taxi and rickshaw drivers who overcharge and refuse to travel short distances.

32 Write a letter to the District Health Officer about the need to provide better medicines at the government hospital in your city.

33. Write a letter to the Health Minister of your province making suggestions for the improvement of facilities in government hospitals.

34. Write a letter to your country's foreign minister about the foreign policy - how Pakistan should improve (make better) its relations with other countries, how it should deal with dangerous situations near its borders, etc.

35. Write a letter to the Postmaster of the post office of your area complaining about the loss of some of your letters (or parcels) which have not been delivered to you.

36. Write a letter to the Railway Station Master of your city or town complaining about the loss of some of your articles in transit (while being carried from one place to another).

37. Write to the Police Station of your area reporting the theft of your TV or radio set or another article.

38. Write a letter to the PMG (Post Master General) Lahore about the loss of an important letter addressed to you. **(P.U. 84)**

39. Write a letter from the Principal of a college to the Director of Education to grant sufficient (enough) funds for the purchase of modern apparatus or equipment for the science laboratories and books for the college library.

40. Write a letter from the Principal of a college to the Secretary of Education requesting him to increase the number of posts of English lecturers in the college as the number of students has greatly increased (risen).

41. Write a letter from the Director of Education to the Principal of a college drawing his attention to the admission of too many students to the first year classes resulting in overcrowded classes.

42. The main hall of a college is under repairs. Write a letter from its Principal to the Principal of another college requesting him to lend his hall for a few days for the holding of the annual debating contest.

[Also write (*a*) a reply from the Principal of the second college showing his readiness to lend the hall. (*b*) a reply from the Principal explaining his inability to lend the hall because of the forthcoming photographic competition or some function to be held in it.]

43. Write a letter from the lecturer of a college to the Director of Education (through the Principal) requesting him to grant him long leave for two months as he has to stay in another city for the settlement of some property or family problems.

44. Write a letter from the Principal of a college to the General Manager of the TV or Radio Station to let a group of the college students and teachers visit its studios and offices to get familiar with the telecasting and broadcasting processes.

45. Write a letter from the Chairman Union Council of a village or town to the Executive Engineer, Highways Department for repairs to be done to the road from the village to the city.

46. Write a letter from the Deputy Commissioner of your city to the Senior Superintendent, Police asking him to make suitable arrangements for the protection of shops and public buses during street demonstrations.

47. Write a letter from an office worker in a firm to its manager for an increase in salary.

48. Write a letter of recommendation for a gentleman whom you know well and who is applying for a job to the General Manager of a company. Write to the General Manager.

(B) LETTERS TO NEWSPAPERS

49. Write a letter to the editor of a newspaper about rising prices, and make some suggestions for keeping them down.

50. Write a letter to the editor about the quality of our films.

51. Write to the editor suggesting ways of having more education in our villages.

52. Write to the editor complaining about the lack of (absence of or less of) civil amenities (things that make city life pleasant like parks, good footpaths, etc.) in your city. **(Mul. 82)**

53. Write to the press (newspaper) contradicting (not agreeing with) the opinion that newspapers are an evil (bad) influence. **(Pun. 83)**.

54. Write to the press suggesting what should be done to help the country's under-developed or backward areas. **(Pun. 82)**

55. Write to the editor about the shortage of cement—how to increase (raise) cement production and keep the cement prices at the right level all the year round.

56. Write to the press suggesting ways of removing electricity (power) shortage. (Please read the essay on Electricity Shortage.)

57. Write to the editor discussing ways of bringing the people of our four provinces closer. (See the essay on National Unity.)

58. Write to the editor on how to promote scientific education in Pakistan. (See the essay on Scientific Education.)

59. Write a letter to the editor on how our students can pass their summer holidays in a fruitful manner. (You can suggest study tours of the students of one province through the other provinces, teaching villagers or illiterate people, studying special courses of study, getting military training, etc.)

(C) PERSONAL & BUSINESS LETTERS

60. Write a letter to your mother telling her about your progress in studies.

61. Write a letter from a father to his son advising him to study hard and to stay away from the company of bad persons.

62. Write to your uncle telling him about hostel life in your college..

63 Write to your elder sister, about your programme of visiting different places, meeting your friends and relatives or doing some other things after your annual B.Sc. examination.

64. Write to your aunt asking her about her recent recovery from illness and inviting her to come and stay with you for a change.

65. Write to your father describing a visit to a newspaper office. (P.U. 82)

66. Write to your friend who is perhaps angry with you for some matter.

67. Write to your friend asking him to accompany you to a hill station.

68. Write to a friend or relation asking for a loan.

69. Write a letter to a friend thanking him for a favour received. (Your friend has done something for you for which you thank him) (Bwp. 82)

70. Write to your grandmother (or grandfather) telling her how much you remember her and her stories that she used to tell you in your childhood. Also inform her when you will be meeting her.

71. Write to your guardian informing him or her about your progress in studies.

72. Write a note of protest to a neighbour of yours whose children often pluck your flowers.

Also write a reply from the neighbour to the above note of yours.

73. Write a letter to a medical firm ordering it to supply you some medicines.

74. Write to a television shop complaining about the defective TV set recently purchased by you and asking it to honour its guarantee and replace it with another set.

SUPPLEMENT ON "AN ANTHOLOGY OF ENGLISH PROSE"

PART V

SUPPLEMENT ON

"AN ANTHOLOGY OF ENGLISH PROSE"

1 This part provides : (*i*) Summaries (with Urdu substances) of the essays and stories included in the text. (*ii*) Main Points of the essays and stories. (*iii*) Answers to important questions.

2. **Note** : While answering questions on prose :

(*a*) See what the questions requires you to answer. Give the answer according to the question.

(*b*) If the question requires you to write a summary of the essay or story, write it briefly and correctly. If the question is about a part of the summary, write that part as your answer. *See the Questions and Answers.*

(*c*) The question may require you to write a brief summary and then to give your own views. This may be the **critical summary.**

(*d*) Answers may preferably be written in easy and simple words and in short sentences.

In any case, mistakes of spellings, punctuation marks and grammar should be avoided.

3. **Some Explanations** : Brief explanations or definitions of some words or terms used again and again in the text are given below :

(*i*) **Science** means a large collection of facts arranged in the form of rules or laws. Scientists use exact methods to observe and study facts and natural phenomena (facts or events in Nature), and do experiments to form (give shape to) laws of science.

Three Stages of the Scientific Process :

(*a*) **The Hypothesis** (سائنسی مفروضہ)—It is an assumption (supposition) based upon some arguments (reasons) to be proved later. It is an explanation of a phenomenon (مظہر) or a happenings in nature to be proved or verified later. We assume (suppose) a cause of a phenomenon or happening in nature.

(*b*) **The Theory** (سائنسی نظریہ)—It is a hypothesis which appears to be (looks) more true than other hypotheses (مفروضے) about a phenomenon. It may be the development of a hypothesis. It is an explanation of some principle of science.

(*c*) **The Law** (سائنسی قانون یا کلیہ)—When a hypothesis or theory is proved or verified experimentally in different ways, it becomes a scientific law. Scientific laws are natural laws (or the laws of nature) which scientists frame after verifying hypotheses or theories through repeated experimentation. Two such laws are the laws of motion and of gravitation.

(*iii*) **Induction** (استقراء) It is the inference or drawing out of a result from particular facts.

(*iv*) **Deduction** (استخراج)—It is the inference or drawing out of a particular result from a general law or idea.

(*v*) **The Syllogism** (قیاس منطقی)—It is an argument (بحث ، حجت) in three parts, two premises (things proposed مقدمے) and a conclusion which follows from them (تین حصوں کی بحث جس میں دو تجویزوں سے ایک نتیجہ نکلتا ہو).

Example (from the text-book)—*First two parts of a syllogism :* All hard and green apples are sour (کھٹے) ; this apple is hard and green.

The conclusion (نتیجہ) of the syllogism : Therefore, this apple is sour.

Other terms, etc. are explained separately.

1. THE METHOD OF SCIENTIFIC INVESTIGATION

By Thomas Henry Huxley (1825-1895)

The Title of the Essay (*The Method of Scientific Investigation*)—In the essay T.H. Huxley describes the ways in which a scientist or a man of science makes his scientific investigation (سائنسی تحقیق). He describes the methods that he uses to form (give shape to) his scientific laws. He discusses the different stages (steps) of his scientific investigation and experimentation.

(A) SUMMARY OF THE ESSAY

(1) The Method of Scientific Investigation (سائنسی تحقیق کا طریقہ). *The method of scientific investigation* is one through which all natural phenomena (happenings in Nature understood or felt by the senses مظاہر قدرت) are observed, understood and described exactly. It helps us in forming scientific hypotheses, theories and laws about natural phenomena like motion, burning and gravitation.

Use of induction (استقراء) *and Deduction* (استخراج) *in Scientific*

Investigation—Scientists make use of induction[1] and deduction[2] to form (give shape to) natural or scientific laws. They closely observe natural phenomena and then form hypotheses, theories and laws about them. Common people also make use of induction and deduction to reach their conclusions (results) or to form hypotheses, theories and laws in daily life. Men of science have the same kinds of m nds as common, ordinary people But they are far more careful and exact in their investigation than common people.

Through *induction* we infer or draw out a result or law from particular facts. Through *deduction* we infer a result from a general law or idea.

Example of Induction: We observe heavier-than-air things fall down at different places. We, then, decide that all heavier-than-air things fall to the ground or that the earth has a gravitational pull.

Example of Deduction: Suppose we say without observing particular falling bodies that all heavier-than-air bodies fall to the ground. Then we may observe heavier-than-air bodies fall at different places and verify our deductive idea.

Use of the Syllogism—Scientists reach their deductive results through the syllogism. The syllogism is an argument (بحث) in three parts, the two premises (things proposed) and the conclusion.

Example of Syllogism: *The two premises*—All heavier-than-air bodies fall in the air to the ground; a stone is such a thing. *The Conclusion*—So it will fall to the ground.

The first part of the syllogism is a law reached through induction. Then it is used as a deduction. Lastly, we reach a conclusion through argument (دلیل)—that a stone is a heavier-than-air thing, and as all heavier-than-air things fall in the air to the ground; so the stone will also fall down.

Scientific Hypothesis and its Experimental Verification (تصدیق)—

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(1) **Induction.** It is the inference or the drawing out of results or laws from particular facts.

For example, a person finds at a place that when it is very cold, water freezes at 0°C Then he finds at other places that water there also freezes at 0°C He reaches the conclusion that *water everywhere freezes at 0°C* This is an inductive result or law, based upon the observation of freezing water at different places.

(2) **Deduction.** It is the inference of a particular result from a general law or idea.

For example, a person says without verifying that all living beings need air to keep alive Then he finds through experiments that really no living creature can keep alive without oxygen Thus he verifies his deductive idea

A deductive idea can also be wrong. For example, a person who says that no living creature can always live in water is making a wrong deductive statement.

Scientists make a hypothesis very carefully. They try to test it experimentally. It is a useful hypothesis if they can verify it or prove it to be true.

(*ii*) **Processes of Reasoning (سوچ بچار اور بحث کے طریق کار) of a Scientist and o. a Common Person : Difference between their Mental Operations (working).** A scientist has the same kind of mind as a common person. A scientist or a man of science uses the same methods in scientific investigation or scientific reasoning that a common person uses in his reasoning. That is, they both make use of *induction* and *deduction*. A man of science makes hypotheses, theories and laws about the phenomena or happenings in nature. An ordinary person in daily life also makes hypotheses, theories and laws concerning different matters of life. T.H. Huxley gives these two examples from daily life in this connection :

(*a*) **Induction.** Suppose you want to buy an apple. You taste a hard and green apple at a shop and find it to be sour (ترش). You find another such apple to be sour. Then you decide that other hard and green apples at the shop and at all other places must be sour. Thus you form a law from your personal observation or experience of facts. This is the use ot "induction."

(*b*) **Deduction.** When you are offered another hard and green apple you say. "All hard and green apples are sour : this apple is hard and greed, therefore this apple is sour." Here you make use of "deduction", that is, infer (draw out اخذ کرتے ہو) a particular (definite مخصوص) result from a general law or idea.

Hypothesis, etc. Suppose, on getting up in the morning, you find the window of your room open, marks of a hand on its frame and marks of a shoe on the road outside. You also find your things missing from the room. You form the hypothesis (or assumption مفروضہ) that someone has broken open the window, entered the room and taken away your things. You try to think of the *causes* of the marks of the hand and shoe, and then decide that someone must have left these while breaking open the window.

But there is a difference between the process of reasoning of a man of science and that of a common person. The difference is that a man of science is much more careful and exact in his investigation than an ordinary person. He forms his hypotheses after great consideration and thought. He considers the *causes* of a particular phenomenon or happening very deeply. He tries to give those causes or to explain the phenomenon in his hypothesis or theory as accurately as possible. He knows that a small defect in his hypothesis or theory may spoil all his scientific efforts. Then he may not be able to prove his hypothesis at all. He may not be able to verify (prove) it through experimentation. A man of science never accepts it as law *until it has*

been tested and verified. Thus Newton was successful in giving his laws of motion and of gravitation because he was very careful and accurate (exact) in all his scientific investigation.

In daily life, we may not be careful while making a hypothesis (or assumption) about some matter. If we cannot prove or verify our hypothesis, we do not suffer any great loss. Our aim in daily life while forming a hypothesis is often not to make it into a law, but only to understand or explain a given situation (صورت حال) through it.

1 - سائنسی تحقیق کا طریقہ (از ٹامس ہینری ھکسلے)

سائنسی تحقیق کے طریقے سے قدرتی مناظر natural phenomena کا مشاہدہ کر کے انہیں پرکھا اور سمجھا جاتا ہے - اس طریقے کی مدد سے ایسے مفروضے Hypotheses ، نظریے Theories اور قوانین یا کلیے Laws بنائے جاتے ہیں جو حرکت اور جلنے جیسے مختلف مظاہر کو سمجھنے میں مدد دے سکیں -

سائنسدان قدرت کے قوانین بیان کرتے وقت استقراء Induction اور استخراج Deduction کے طریقوں کا استعمال کرتے ہیں - (استقراء میں عام نتائج یا قوانین کو مخصوص حقائق سے اخذ کیا جاتا ہے - استخراج میں نتائج کو عام قوانین یا خیالات سے اخذ کیا جاتا ہے) - سائنسدان قدرتی مظاہر کا مشاہدہ کرکے ان کے متعلق سائنسی مفروضے ، نظریے اور کلیات قائم کرتے ہیں - عام لوگ بھی اپنی زندگی میں استقراء اور استخراج کے ذریعے اپنے مفروضے ، نظریے اور قوانین قائم کرتے ہیں - لیکن سائنسدان اپنے نتائج تک پہنچتے وقت عام لوگوں سے کہیں زیادہ محتاط رہتے ہیں ، اور درستگی کا خیال رکھتے ہیں -

سائنسدان اپنے سائنسی مفروضوں کی پوری طرح تصدیق کرنے کی کوشش کرتے ہیں - تصدیق ہونے پر یہ مفروضے سائنسی کلیات یا قوانین کی شکل اختیار کر لیتے ہیں - سائنسی قوانین پر ہم اس لئے اعتماد کرتے ہیں کیونکہ ان کی تصدیق کی جا سکتی ہے - یا انہیں ہر جگہ درست ثابت کیا جا سکتا ہے -

سائنس میں استخراجی نتائج Deductive Results تک قیاس منطقی Syllogism کے ذریعے پہنچا جاتا ہے - قیاس منطقی تین حصوں میں ایک بحث ہوتی ہے - پہلے دو حصے مقدمے Premises اور آخری حصہ Conclusion کہلاتا ہے - سائنسدان عام انسانی دماغ رکھتا ہے اور اپنی سائنسی سوچ بچار کے لئے اسے عام لوگوں کی طرح ھی استعمال کرتا ہے - سائنسدان استقراء اور استخراج کے ذریعے قدرت کے مظاہر کے بارے میں مفروضے ، نظریے اور قوانین قائم کرتا ہے - عام لوگ بھی زندگی کے مختلف معاملات کے بارے میں مفروضے ، نظریے اور قوانین قائم کرتے ہیں -

لیکن سائنسدان اور عام آدمی کی سمجھ بوجھ میں کچھ فرق ہے - سائنسدان اپنی سائنسی تحقیق کے دوران عام انسان سے کہیں زیادہ محتاط ہوتا ہے - اور درست رہنے کی کوشش کرتا ہے - اپنے مفروضہ کو بہت محتاط رہ کر قائم کرتا ہے - اس کے برعکس روز مرہ زندگی میں عام انسان مختلف چیزوں کے بارے مفروضے یا نظریے قائم کرتے وقت زیادہ محتاط نہیں ہوتا اور اس کا مقصد سائنسدان کی طرح اپنے مفروضہ کو قانون کی شکل دینا نہیں ہوتا -

(B) Main Points of the Essay

1. The method of scientific investigation is one through which all natural phenomena (happenings understood or felt by the senses مظاہر قدرت) are observed, considered and understood. Then hypotheses, theories or laws about these phenomena are framed.

2. The mind of a man of science works in the same way as that of an ordinary person. Both a man of science and an ordinary person make use of the methods of induction and deduction. Both form hypotheses, theories and laws for their purposes.

3. But a man of science is much more careful and exact in his investigation than an ordinary person. A man of science forms his hopothesis (or assumption مفروضہ) after great consideration (careful thought).

4. A man of science knows that he has to test and verify his hypothesis. So he tries to make it free from the smallest defects. An ordinary person need not be so much careful about his hypothesis.

5. In scientific investigation, a hypothesis (or assumption), a theory or supposed law, is tested experimentally in different ways. If it is verified (proved to be correct), it becomes a law. A scientific law depends upon verfication (proof).

6. In scientific investigation, we pass through the three stages of the hypothesis, the theory and the law. A theory is an assumption (مفروضہ) based upon' some reasons (دلائل). A theory is a developed (پختہ) hypothesis. A law is a verified or proved hypothesis or theory.

7. In scientific investigation, we make use of induction and deduction. Induction is the inference or drawing out (اخذ کرنا) of results or laws from particular (definite) facts. Deduction is the inference of a particular result from a general law or idea.

(C) Questions and Answers

Q. 1. Explain the method of scientific investigation after T.H. Huxley and give some examples.

(OR) Discuss the way scientists or men of science pursue their inquiries, **(P.U. 73, 74, Mul. 82)**

Ans. Please read part (I) of the **Summary** of the essay. That part is a complete answer to this question.

Q. 2. Discuss the difference, if any, between the process of reasoning of a man of science and an ordinary person as brought out by T.H. Huxley in "The Method of Scientific Investigation".

(OR) Briefly discuss the ways of scientific inquiry or investigation as described by T.H. Huxley in "The Method of Scientific Investigation". Compare them with the modes of inquiry in daily life.

(OR) "The method of scientific investigation is nothing but the expression of the necessary mode of working of the human mind," according to Thomas Henry Huxley. Discuss.

Ans. Please read Part (II) of the **Summary**. This is a complete answer to this question.

Q. 3. What has T.H. Huxley to say about the hypothesis and its verification? What is the importance of the hypothesis?

(OR) How is a scientific law ultimately (in the end) framed? Discuss with reference to T.H. Huxley's essay "The Method of Scientific Investigation".

Ans. According to T.H. Huxley the hypothesis (or assumption مفروضہ) plays a very important role in our daily life and in scientific investigation. We make use of the hypothesis while trying to understand and explain different social matters. For example, on getting up in the morning, you find the window of your room open, marks of a hand on its frame and marks of a shoe on the road outside. You also find your things missing from the room. You form the hypothesis that someone has broken open the window, entered the room and taken away your things. Thus, through your hypothesis you try to verify (prove the truth of) your hypothesis by asking the police to help you in catching the burglar (نقب زن), The burglar is found and your hypothesis about the theft is verified or proved correct.

A man of science also makes the hypothesis in the above way during his scientific investigation. Suppose I see a thing falling towards the ground. I make the hypothesis that the earth pulls everything to itself and that it has a certain force of gravity. Then I test this hypothesis by dropping other things to the ground, and by finding out the magnitude (degree) of the force of gravity. Newton gave his laws of motion after carefully forming his hypotheses and verifying them experimentally. The hypothesis, thus, is the first important stage in scientific investigation.

A hypothesis is a kind of assumption or supposition which we make on the basis of some arguments (دلائل). We assume a cause of a phenomenon or happening in nature A hypothesis may be

an explanation of that cause. So when we verify this hypothesis or prove it to be correct, we give a correct explanation of the phenomenon.

A man of science forms his hypothesis after great consideration and thought. He considers the causes of a particular phenomenon or happening very carefully. He tries to describe those causes or to explain the phenomenon accurately (exactly). He wants to keep his hypothesis free from the smallest defects. He is anxious to verify his hypothesis practically or experimentally. If it is without defects, it can be verified easily. Then it can be accepted as a scientific law.

Ordinary people are not careful about making their hypotheses as scientists. Often it is not their aim to verify their hypotheses seriously like scientists (or to make them into laws).

A scientific law is, thus, framed after a hypothesis or theory has been verified practically. This is the real foundation on which the scientific law is in the end erected.

2. GALILEO AND SCIENTIFIC METHOD

By Bertrand Russell (1872-1970)

The Title of the Essay (*Galileo and Scientific Method*). Russell describes scientific method through which scientists form (give shape to) their scientific laws. He also describes the scientific work and importance (اہمیت) of Galileo, the great scientist.

Galileo (1564—1642) the famous Italian scientist (mathematiciant and physicist), who used his telescope to study the solar system (نظام شمسی). He gave the "law of falling bodies" and the idea of "acceleration (اسراع)" for the first time.

(A) SUMMARY OF THE ESSAY

(I) Scientifie Method or Technique—Russell says that scientific method is in reality very simple. It means observation of the facts which helps the observer in discovering general laws about them and about other facts of the same kind.

There are two stages of scientific method :—

(1) The first stage is *observation* of some selected facts. (2) The second stage is *inference* (drawing out) of a scientific law from the observation of these facts. This inference is a *generalization* (مجموعی بیان) based upon the facts observed earlier. These two stages (*observation of facts* and *inference of a law or generalization*) are necessary for the formation (shaping) of a scientific law. [Thus scientific method is one of *induction*, that is, inferring results or laws from particular (مخصوص) facts].

In daily life we make inferences (or generalizations), from our observation of different happenings or phenomena (مظاہر) of nature. We, thus, make use of scientific method. For example. a person observes or experiences several times that fire burns. Then he says that fire always burns. This person makes this inference (that fire burns) from his observation or experience. He passes through the two stages of *observation* and *inference* before making the generalization that "fire burns". But a scientist or a man of science is much more careful and exact in his selection and observation of facts, and then in the inference of his results or laws. He does not reach his results like a person who says "unsupported bodies in the air fall" without careful observation of this.

Scientific method has been learnt with great difficu'ty. It is used by a small number of people in society. These people mostly apply it to scientific matters based upon observation, calculation, etc. They can verify (prove to be true) their scientific opinions about these matters through experiments, calculation, etc. They apply scientific method to very few of those questions on which they have personal, independent views. Thus most of their views on social, political and religious matters are unscientific or untrue. They cannot verify or prove them in a scientific way.

(II) The scientific Attitude (انداز فکر ، رویہ) and Unscientific Attitude : Scientific and Unscientific Opinions. "The Scientific attitude is unnatural (خلاف فطرت) to Man". A person having the *scientific attitude* tries to form shape to his views or opinions on a matter after careful observation of it. He does not try to reach his results or does not make generalizations (general statements بیان) without any real basis. He always tries to test or verify his ideas or opinions in a practical way. A scientific opinion is one for which there is some reason to believe it.

A person having the unscientific attitude forms his views or opinions on a matter without careful observation of it. The results that he reaches or the generalizations that he makes may not have any true basis He is not always ready to test or verify his ideas or opinions. An unscientific opinion is one which may be accepted without any true reason.

The scientific attitude is quite unnatural to man. Even men of science become unscientific in the expression (ادائیگی) of their views on politics, religion and social matters. For example, if we ask a scientific expert about politics, religion, income tax, etc. he will express untested or unverified views in a rather emotional (جذباتی) way. He may even become emotional or partial (جانبدار) in the expression of scientific views. Our scientific opinions are very few as compared to

our unscientific opinions. We do not have enough time and chances to verify all our opinions on different social matters in a scientific way. We also do not have time to verify the opinions of scientists or doctors, etc. on scientific matters. So we accept their opinions without verifying them.

(III) How Has Science Made Progress from the Greek Times (یونانی زمانہ) to Our Own ? Contributions (whatever they did) of the Greeks, Muslims, Galileo and Others to the Development (Promotion) of Science. The ancient Greeks (قدیم یونانی) did not do much for the progress or development of science. They did not make much use of scientific method. Most Greek men of science used the method of *deduction*, that is, inferring (drawing) particular results from general laws or ideas. They developed mathematics which is mostly based upon deductive or untested general ideas. [In the ages (periods of history) just after the ancient Greeks, Europeans made progress in religion and law, which are also based upon deductive ideas.] The Greeks did not like to do experiments with their hands. So they did not verify most of their scientific ideas. They made progress in astronomy (فلکیات) in which one cannot touch heavenly bodies (سیارے ، ستارے وغیرہ). Of course (it is correct) their scientists like Archimedes made some useful scientific discoveries. For example, they gave the useful theories (نظریے) that the earth moves round the sun, and the earth rotates round (turns round) its axis (محور), etc. Later (afterwards) Copernicus, after the Renaissance, *i e.*, after 1453 (نشاۃ ثانیہ کے بعد) repeated the same theories in his own way. Archimedes invented some machines for use in war. But his scientific work was mostly deductive.

The Arabs were "more experimental" than the Greeks. They progressed much in chemistry. They did experiments with metals in their efforts to change them into gold. In the Middle Ages (قرون وسطیٰ -5th to 15th century or the Dark Ages) the Arabs were the most advanced in science. They guided important European scientists like Roger Bacon in scientific work. But the Arabs had a fault. They observed and studied particular facts, but could not deduce (draw out) general principles or laws from them.

The Renaissance in Europe meant a re-birth of learning (knowledge). Europeans came to have the scientific attitude. Their scientists began using scientific method more and more. They rejected the unscientific methods of investigation (تحقیق) of the Middle Ages. That is, they rejected deduction or the method of inferring results from general principles or ideas. They began inferring results from facts through observation or experimentation. They rejected traditional

(روائتی) opinions of others and began having unprejudiced (کسی تعصب کے بغیر) scientific opinions freely. There was freedom of thought in different European countries. Writers and thinkers wrote and thought freely.

After the Renaissance, Galileo, an Italian scientist and astronomer (ماہر فلکیات), and in some ways Kepler, a German astronomer developed scientific method completely. They derived their results from observation of particular facts. They established their scientific laws of falling bodies, movement of the earth around the sun, etc. from their observation of a particular facts These laws could be applied to other facts of the same kind everywhere. Galileo and Kepler shocked the people of their age (period of history) with their new scientific ideas and discoveries. They gave birth to a new system of scientific investigation and thought.

(IV) Galileo's Position as a Scientist : His Contribution to Science : "Father of Modern Times" : "Chief" of the 17th Century Scientists : Effects of Galileo's Achievements (great deeds). On our Lives or on Society. Galileo established the scientific law that the earth and other planets (سیارے) move around the sun. He established the law of falling bodies, which says that all bodies fall at the same rate in a vacuum (خلاء). Galileo established this law after observing particular facts again and again. He based his results on observation, calculation and experimentation. His scientific results could be *verified* (proved true) by others. Thus he used scientific method in a very proper way to establish his scientific laws. He did this thoroughly (completely) for the first time in the history of science. He showed to the other scientists of his age, that is, of the 17th century, the ways of making scientific investigation (تحقیق). He gave very useful scientific laws to the world. Because of all this Russell has called Galileo "father of modern times", "chief" of the 17th century scientists", etc.

Galileo is "father of modern times" because his scientific method made possible all the great scientific inventions and discoveries after his death. After him, scientists like him could easily infer scientific laws from observation of facts. They could make use of his scientific laws and establish new laws.

Galileo is also "father of moder times" because he proved through experiments that most of the scientific ideas of the Greeks were wrong. He proved the theories of the thinkers of the Middle Ages (قرون وسطیٰ کے) about the universe (کائنات) to be wrong. For example, he proved that all bodies in vaccum fall to the ground in the same way. Ancient (قدیم) and medieval (of the Middle Ages) men of learning had said that heavier bodies fell down at a greater speed.

Galileo used *induction* or *scientific method* to reach his results. Ancient and medieval men of science had used *deduction* (inferring results from general ideas or laws) to explain their ideas. Galileo was experimental and really scientific; others before him were only theoretical and unscientific. Galileo, thus, broke the structure of old thought and methods of scientific work. He gave correct scientific ideas and practical methods of scientific work.

Galileo made possible the scientific progress of our times. His scientific laws were later used by scientists in matters of flying, making new machines, and developing new methods of warfare, etc. Galileo brought about a scientific revolution (سائنسی انقلاب) through his scientific discoveries and his use of scientific method. Scientists after him could develop every branch of science through this method. They could provide electricity, new medicines, trains, cars, etc. They made possible large-scale (extensive) production of things of daily use in factories. But Galileo's scientific laws and method also helped in the making of destructive weapons, bombs, gases, etc. So his scientific achievements affected society in a positive as well as a negative way.

2 - گیلیلیو اور سائنسی طریق کار (از برٹرینڈ رسیل)

سائنسی طریق کار Scientific Method کا مطلب ایسے حقائق کا مشاہدہ کرنا ہے جو مشاہدہ کرنے والے کو ان حقائق اور ان جیسے دوسرے حقائق پر حاوی سائنسی قوانین یا کلیات معلوم کرنے میں مدد دیں - سائنسی طریق کار کے دو مرحلے ہوتے ہیں : (۱) پہلے مرحلے میں کچھ منتخب حقائق کا مشاہدہ کیا جاتا ہے - (۲) دوسرے مرحلے میں ان حقائق کے مشاہدے سے سائنسی قوانین کو اخذ کیا جاتا ہے - یہ قانون ایک عمومی بیان یا کلیہ ہوتا ہے - (روزمرہ زندگی میں بھی ہم مختلف قدرتی مظاہر کا مشاہدہ کر کے عمومی نتائج یا قوانین اخذ کرتے رہتے ہیں - لیکن سائنسدان مشاہدہ کے لئے حقائق کے انتخاب میں ، اپنے مشاہدہ میں اور نتائج یا قوانین اخذ کرنے میں ہم سے کہیں زیادہ محتاط ہوتا ہے -)

موزوں حقائق کا صحیح صحیح مشاہدہ کرنے کے لئے سائنسدان خاص قسم کے سائنسی آلات اور طریقوں کا استعمال کرتا ہے -

سائنسی طریق کار کا استعمال معاشرے کے کچھ لوگ (سائنسی کام کرنے والے) ہی کرتے ہیں - وہ اس طریق کار کا اطلاق مشاہدے ، حساب اور گنتی وغیرہ کے ذریعے سائنسی معاملات پر کرتے ہیں ، سماجی ، سیاسی اور مذہبی معاملات پر نہیں کیونکہ وہ ان معاملات سے متعلق خیالات کی سائنسی طریقوں سے تصدیق نہیں کر سکتے ۔

سائنسدان یا سائنسی انداز فکر Scientific Attitude رکھنے والا شخص اپنے

نظریات یا خیالات حقائق کا بغور مشاہدہ کرنے کے بعد قائم کرتا ہے - کسی معاملہ کے بارے میں نتائج کی عملی طور پر تصدیق کرنے کی کوشش کرتا ہے - غیر سائنسی انداز فکر رکھنے والا شخص کسی معاملے پر اپنے خیالات اس کے بغور مشاہدہ کے بغیر ہی قائم کر سکتا ہے -

قدیم یونانیوں نے سائنس کو فروغ دینے کے لیے بہت زیادہ کام نہیں کیا - انہوں نے سائنسی طریق کار کی جگہ استخراج کا طریقہ Deduction استعمال کیا - اس میں عمومی قوانین یا خیالات سے مخصوص نتائج اخذ کئے جاتے ہیں - عرب یونانیوں سے زیادہ تجرباتی تھے - قرون وسطیٰ (پانچویں صدی سے پندرھویں صدی تک) یعنی یورپ کے تاریک ادوار میں عربوں نے یورپی سائنسدانوں کی رہنمائی کی - نشاۃ ثانیہ (1453ء) کے بعد یورپ کے لوگ سائنسی انداز فکر رکھنے لگے - انہوں نے غیر سائنسی استخراج کے طریقے کو مسترد کر دیا - وہ آزادی کے ساتھ اور تعصب کے بغیر سائنسی خیالات رکھنے لگے -

نشاۃ ثانیہ کے بعد اٹلی کا سائنسدان اور ماہر فلکیات گیلیلیو سترھویں صدی کے یورپی سائنسدانوں کا رہنما اور جدید دنیا کا بانی ثابت ہوا - اس نے سائنسی طریق کار کے ذریعے زمین اور دوسرے سیاروں کے سورج کے گرد گھومتے اور گرتے ہوئے اجسام سے متعلق قوانین قائم کئے - اس نے سائنسی طریق کار کے استعمال کی واضح مثالیں دیں اور دنیا کی تمام بڑی بڑی سائنسی ایجادوں اور دریافتوں کو ممکن بنا دیا - اس نے استقراء Induction یعنی سائنسی طریق کار کا استعمال کیا - اس کی سائنسی کامیابیوں نے ہمارے دور کی سائنسی ایجادیں ممکن بنائیں اور زندگی اور معاشرے کو بہت متاثر کیا -

(B) Main Points of the Essay

1. Scientific method is in reality very simple. It means observation of those facts which help the observer in discovering general laws about them and about other facts of the same kind.

2. There are two stages of scientific method : (a) observation of some selected facts, and (b) inference (drawing out (اخذ کرنا) of a scientific law or generalization (عمومی بیان) from the observation of these facts.

3. In daily life we make inferences or generalizations from our observations of different happenings or phenomona (مظاہر) of nature. Thus we make use of scientific method.

4. Scientific method is used only by a small number of people in society. These people apply it to scientific matters based upon

observation, calculation, etc. Most of their opinions on social (سماجی), political and religious matters are unscientific or unreal.

5. A person having the scientific attitude forms his views or opinions on a matter after careful observation of it. He tries to test or verify his ideas or opinions in a practical way.

6. A person having the unscientific attitude forms his views on a matter without careful observation of it. He is not always ready to test or verify his ideas or opinions.

7. The scientific attitude is quite unnatural to man. Even men of science become unscientific or emotional (جذباتی) in the expression (ادائیگی) of their views on political, religious and social matters.

8. The ancient Greeks (قدیم یونانی) did not do much for the development of science. They did not make much use of scientific method. Most of the Greek men of science used the method of *deduction*.

9. The Arabs were "more experimental" than the Greeks. They made much progress in chemistry from the 5th to 15th century. They were the most advanced in science during those centuries (صدیاں).

10. After the Renaissance (نشاۃ ثانیہ—1453) there was a re-birth of learning in Europe. Europeans came to have the scientific attitude—*i.e.*, began inferring (drawing out) results from facts through observation or experimentation.

11. After the Renaissance, Galileo, an Italian scientist and astronomer (ماہر فلکیات), and Kepler, a German astronomer, developed scientific method completely.

12. Galileo is "father of modern times". He proved through experiments that most of the scientific ideas of the Greeks were wrong. He proved the theories of the Middle Ages (قرون وسطیٰ)—about 5th to 15th century) about the universe to be wrong. He gave correct scientific ideas and practical (inductive) methods of scientific work.

13. Galileo brought about a scientific revolution through his scientific discoveries and use of scientific method. He made scientific progress of our times possible.

(C) · Questions and Answers

Q 1. What, according to Bertrand Russell, is scientific method or technique? Explain it in detail and give examples.

(OR) Discuss scientific method as Russell has explained it in "Galileo and Scientific method". Also give some examples.

Ans. Please read Part (I) of the **Summary** of the essay

Q. 2. What is the difference between the scientific and unscientific attitudes as discussed by Bertrand Russell in "Galileo and Scientific Method" ?

(OR) Briefly discuss Betrand Russell's idea that "the scientific attitude is unnatural to man" as expressed by him in "Galileo and Scientific Method".

Ans. Please read Part (II) of the **Summary**.

Q. 3. Describe, after Bertrand Russell, the contribution of the Greeks, Muslims, Galileo and others to the development of science. Give some examples.

(OR) Give a historical account (*i.e.,* discription) of the development of science and of scientific method as given by Bertrand Russell in "Galileo and Scientific Method".

Ans. Please read Part (III) of the **Summary** of the essay.

Q. 4. Discuss Galileo's possition as a scientist as described by Bertrand Russell in "Galileo and Scientific Method". How can he be called "father of modern times" and "chief of the 17th century scientists" or "the first modern scientist" ?

(OR) Discuss the importance of Galileo as a scientist. Also describe the effects of his achievements on our lives or on society.

(OR) What has Galileo done as a scientist for the world ? Can you call him father of modern science ?

(P.U. 77, 83, 84 ; Bwp. 81 ; Mul 81)

Ans. Galileo is rightly called "father of modern times" or "chief" of the 17th century scientists for these reasons. *Firstly*, he developed the scientific method *completely* for the first time. He based his results on observation, calculation and experimentation. His scientific results could easily be *verified* by others. He showed to other scientists of the 17th century the right *methods* of scientific investigation. Thus, he established the scientific law that the earth and other planets revolved around the sun. He established the law of falling bodies which says that all bodies fall alike in a vacuum.

Secondly, Galileo proved through experiments that most of the scientific ideas of the Greeks and of the thinkers of the Middle Ages (5th to 15th century) were wrong. For example, he *disproved* their idea that everywhere heavier-than-air things fell down at a greater speed than lighter-than-air things. Galileo used *induction* or scientific method to reach his results. The Greeks and men of science after them had used deduction (drawing out results from general ideas or laws). Galileo was experimental and truly scientific while others before him were theoretical and unscientific. In this way, he broke the structure of old thought and methods of scientific work.

Thirdly, Galileo made possible most of the scientific progress of

our times. His scientific laws were later used by scientists in matters of flying, in making new machines and in developing new methods of warfare He brought about a scientific revolution through his scientific discoveries and his use of scientific method. Scientists after him could develop every branch of science through the use of the scientific method. They could provide electricity, effective medicines, trains, cars, etc. They made possible large-scale production of things of daily use in factories. However, Galileo's scientific laws and the scientific method also helped in the making of destructive weapons, bombs, posionous gases, etc. So Galileo's achievements affected society in a positive as well as a negative way.

Q. 5. Write a character-sketch of Galileo.

(OR) What do you learn of the character of Galileo on reading Russell's essay "Galileo and Scientific Method"?

Ans. Here is a brief character-sketch of Galileo.

A Genius (man of exceptional or extraordinary غیر معمولی ability or capability صلاحیت) of Science—Galileo was really a genius in the field of science. He made great discoveries in astronomy (فلکیات) and gave news laws of science about falling bodies, etc. to the world. He did something very great for science by using scientific method for the first time.

Father of Modern Science. Galileo taught all other scientists how to deduce (decide from general principles اخذ کرنی) scientific laws from the observation of particular (مخصوص facts. He enabled (made able) the scientists of his age (period of history) and scientists of other ages after him to use his method of scientific investigation. Thus all the modern inventions and discoveries of science have been possible because of the scientific method used by Galileo. So Galileo is father of modern science.

Very Intelligent. Galileo was a very intelligent scientist. He wisely understood the faults of ancient (قدیم) and medieval (قرون وسطیٰ کے) men of science. He realized (understood) that they used the deductive method in their scientific work. This method was unexperimental. So he used the inductive method and got correct results.

Expressed His Scientific Views Freely and Without Prejudice (تعصب کے بغیر). Galileo expressed his scientific views freely. He considered the results of his observations, experiments and calculations only while expressing them. Then he gave his results on their basis without caring what views other men of science held. He did not care about the religious prejudices (تعصبات) or beliefs (اعتقادات) of others while expressing them. He did not have any political or religious prejudices. He was an objective (detatched غیر جانبدار) scientist.

Quick and Fearless in His Attitude. Galileo was quick and fearless while dealing with others. For example, when the governor of a place invented a dredging (for cleaning the bottom of the river or sea) machine he told him that it was useless. He made fun of other professors and men of science (at his university) who did not accept his correct scientific views. He went on speaking the truth without fearing the opposition (مخالفت) of his students.

Galileo opposed some old traditions like the wearing of caps and gowns by professors at his university.

Though Galileo had been so successful he met with a bad fate (قسمت). In his very old age, he was forced by a special court to openly reject his own scientific views. But still he remained (continued to be) great for all time.

3. THE SCIENTIST AS AN ARTIST

By George Russell Harrison

(A) SUMMARY OF THE ESSAY

(I) Wrong Ideas of Non-scientists or Ordinary People about Science and Scientists—Non-scientists or ordinary people wrongly think that science is just the same as technology (science of industrial arts فنی مہارت). They think that science, like technology, is based only on dry, uninteresting (غیر دلچسپ) principles or methods. They also think that science is completely different from art, which deals (روکار رکھتا ہے) with all kinds of emotions (جذبات), ideas or social problems in an artistic way. They think that the ideas of the scientist are based on reason (عقل و فہم) alone, and the ideas of the artist are based on emotion controlled by reason.

Non-scientists also wrongly think that science progresses because scientists disprove (prove to be wrong) and reject the scientific theories of their time or of past times.

(II) Similarities Between the Work and Methods of the Scientist and Those of the Artist—Similarities between Science and Art—"The work of the true scientist is primarily directed and conditioned by aesthetic values"—Both the scientist and the artist make use of their creative (تخلیقی) imagination (قوت تخیل) in their work. Through it they have new ideas in regular ways. Through it they understand and tell about facts *which they cannot clearly see before them*. For example, scientists made use of their imagination in the beginning to understand the structure (ڈھانچہ) of the atom. They imagined or supposed that the atom was made of smaller parts. Then they tried to verify or prove their ideas or hypotheses through experimentation and

observation and succeeded in giving theories or laws about the atomic structure.

The scientist, like the artist, tries to arrange his materials and facts in a perfect and beautiful way while drawing his results from them. He makes a proper selection of facts for his observation or experimentation. So also the artist makes his selection of facts or ideas suited to his works of art. The scientist, like the artist, uses his imagination to control and give definite patterns (اشکال) to his irregular (بے قاعدہ) thoughts and also to judge the value of these patterns. So Einstein, a great scientist, tried to give a pattern to his thoughts on *relativity*. Artists and poets like Beethoven and Milton also developed their artistic ideas to give their musical tunes or poems.

Both the scientist and the artist try hard to create (produce) something new and better. The scientist develops his scientific hypotheses (مفروضے) or theories just as the artist develops his artistic ideas in the form of a painting, poem, etc. The scientist does his research and makes his experiments over a long time to give his new theories or laws. The artist considers the details of his work (like a painting) and tries to make it perfect. Both of them are ready to correct their mistakes in order to create something beautifully perfect.

Both the scientist and the artist create new theories or ideas by adding something to or changing old, established scientific or artistic ideas. Science and art progress because old, established ideas or attitudes are examined and changed from time to time. The scientist does not reject the ideas or theories of previous (پہلے) scientists, but examines them and learns from them. New theories in science grow out of old theories. For example, Einstein's theory of relativity grew out of Newton's laws. In art modern styles of painting and architecture (فن تعمیر) are based on old styles.

Both science and art give a shape to the scheme (arrangement) of things. Science brings about changes in scientific thought, work and life. Art brings about changes in our inner ideas and values (اقدار) and affects social life.

Science is interesting (دلچسپ) like art. Like poetry it tells us new, deep and strange truths (about the world), different from the matters of daily life. Science and art progress because of the efforts of scientists and artists to reach beautifully perfect, simple and universal (عالمگیر نوعیت کے) results.

(III) Differences between the Work and Methods of the Scientist and those of the Artist ; Difference between Science and Art—The

scientist depends much on practical methods of observation and experimentation to form (give shape to) his theories or laws. The artist depends more on his imagination and less on his observation to understand the deep truths of life and thought. The scientist has to verify or prove his ideas, hypotheses or theories in a practical way. The artist does not have to prove his ideas. (But both carefully select and control the facts and materials with which they work.)

The scientist does not allow his personality or his personal ideas to influence his scientific work. His theories or laws are free from his personal prejudices (تعصبات) or feelings. But the artist cannot keep (باز نہیں رکھ سکتا) his personal ideas or feelings from influencing his views (رائے) on artistic matters His artistic work is very much based on hi prejudices or emotions. He cannot separate (علیحدہ نہیں کر سکتا) his personality from his work. Art is meant (کے لئے ہے) to be appreciated (understood and enjoyed) by a person in his own emotional (جذباتی) or individual (personal) way. Science is meant for unemotional and objective (بے لاگ) use by all in the same way.

But the similarities between science and art are far more than the differences between them.

3 - سائنسدان بحیثیت فن کار کے (از جارج رسیل هیریسن)

عام یا غیر سائنسی لوگ غلط سمجھتے ہیں کہ سائنس ٹیکنالوجی Technology کی طرح خشک اور غیر دلچسپ اصولوں یا طریقوں کے مجموعے کا هی نام ہے - وہ یہ بھی غلط سمجھتے ہیں کہ سائنس فن art سے بالکل مختلف ہے یا انسانی جذبات ، خیالات اور ساجی مسائل سے کوئی سروکار نہیں رکھتی - وہ یہ بھی غلط سمجھتے ہیں کہ سائنسدان پچھلے وقتوں کے سائنسی نظریوں کو جھٹلا کر یا انہیں نظر انداز کرکے هی سائنسی ترقی کر سکتا ہے -

اصل میں سائنسدان اور فنکار کے کام میں کئی مشترکہ پہلو ہیں - سائنسدان اور فنکار اپنی قوت تخیل کے ذریعے مختلف قسم کے نئے خیالات اور مفروضے (hypotheses) قائم کرتے ہیں - سائنسدان اپنے استعمال میں آنے والے مواد اور حقائق کو فنکار کی طرح بہت پختگی اور خوبصورتی سے تشکیل دینے کی کوشش کرتا ہے - اپنے مشاهدہ اور تجربوں کے لئے مناسب حقائق کا انتخاب کرتا ہے جس طرح فنکار اپنے شاهکار کو وجود میں لانے کے لئے اپنے تخیل کی مدد سے مناسب حقائق کو منتخب کرتا ہے اور اپنے بے قاعدہ خیالات کو قابو میں رکھ کر انہیں مختلف اشکال میں ڈھالتا ہے - سائنسدان اور فن کار دونوں نئی چیزیں تخلیق کرنے میں لگے رہتے ہیں ۔

۔۔۔نسدان اور فن کار دونوں پرانے ، تسلیم شدہ سائنسی اور فنکرانہ خیالات کو نئے طریقوں سے فروغ دینے میں لگے رہتے ہیں اور ان کا پورا استعمال کرتے ہیں - سائنس اور فن دونوں دلچسپ ہوتے ہیں - دونوں ہماری زندگی میں تبدیلیاں لاتے ہیں ، اور ہمیں نئے خیالات بہم پہنچاتے ہیں -

سائنسدان اور فنکار کے کام اور طریقوں میں فرق۔۔سائنسدان اپنے نظریات اور قوانین کو تشکیل دینے کے لئے زیادہ مشاہدہ اور تجربوں پر انحصار کرتا ہے - فنکار زندگی کو گہرائی تک سمجھنے کے لئے تخیل پر مشاہدے سے زیادہ انحصار کرتا ہے - سائنسدان کو اپنے نظریات عملی طور پر ثابت کرنے پڑتے ہیں جبکہ فنکار کو نہیں - سائنسدان اپنی شخصیت یا ذاتی خیالات سے اپنے کام کو متاثر نہیں ہونے دیتا جبکہ فنکار اپنے تعصبات اور جذبات کو اپنے فنکارانہ خیالات پر اثر انداز ہونے سے نہیں روک سکتا -

(B) Main Points of the Essay

1. Non-scientists or ordinary people think wrongly that science is just the same as technology (فنی مہارت) or that it is very dry and uninteresting (غیر دلچسپ). They also think wrongly that science is completely different from art which deals with all kinds of emotions (جذبات), ideas and social problems.

2. Non-scientists think wrongly that science progresses because scientists disprove (prove to be wrong) and reject old scientific theories and art progresses because artists copy old artistic ideas and methods.

3. In fact both the scientist and the artist make use of their creative (تخلیقی) imagination (قوت تخیل) in their work. They use it to have new ideas and to understand and tell about facts which they cannot clearly (physically) see.

4. The scientist and the artist try to arrange their materials and facts in a perfect and beautiful way. They make a careful selection of facts or ideas for their use. They make use of their imagination to control and to give definite patterns (اشکال) to their irregular (بے قاعدہ) thoughts. Thus they form (give shape to) scientific theories, laws or artistic ideas.

5. Both the scientist and the artist try hard over a long time to create (or produce) something *new*. Both try to make it beautifully perfect through research (تحقیق) and consideration (غور) of its details (تفصیلات).

6. Both the scientist and the artist create new theories or ideas by adding something to or changing old, established scientific or artistic ideas. They do not reject them completely, but take their help while doing their creative work.

7. Both science and art give a new shape to the scheme (arrangement) of things in the world. Science brings about changes in our scientific thought and work. Art brings about changes in our inner (باطنی) ideas and values (اقدار) and affects social life.

8. Both science and art are interesting. They tell us new, deep and strange truths about the world. They progress because scientists and artists try to reach perfect, simple and universal (عالمگیر نوعیت کے) results.

9. There are some differences between the methods of the scientist and those of the artist. The scientist depends (انحصار کرتا ہے) more on practical methods of observation and experimentation to form his theories or laws. The artist depends more on his imagination to understand the deep truths of life.

10. The scientist has to verify or prove his ideas, hypotheses (مفروضے) or theories in a practical way. The artist does not have to prove his ideas.

11. The scientist keeps his theories or laws free from his personal prejudices (تعصبات) or ideas. He separates (علیحدہ کر دیتا ہے) his personality from his scientific work. The artist cannot keep his artistic views free from his prejudices. He cannot separate his personality from his work.

12. Science is meant for unemotional (غیر جذباتی) or objective (بے لاگ) use by all persons in the same way. Art is meant for appreciation (understanding and enjoyment) by a person in his own emotional (جذباتی) or personal way.

But the similarities (points of likeness) between science and art are much more than the differences between them.

(C) Questions and Answers

Q. 1. Give a summary of (or summarize) the views of George Russell Harrison as expressed by him in "The Scientist as An Artist". (P.U. 75, 76)

Ans. Please read the **Summary** of the essay.

Q 2. What are the similarities (points of likeness) of the work and methods of the scientist and the artist as explained by George Russell Harrison in "The Scientist as An Artist". Discuss the qualities common to the scientist and the artist.

(OR) How, according to George Russell Harrison, does the scientist work like an artist? How does science resemble (is like) art?

(OR) "Every scientific hypothesis or discovery is a work of art" according to George Russell Hurrison. Discuss.

(OR) According to Harrison "the resemblances of science and art are far greater than their differences, and deserve more emphasis". Elaborate. **(P.U. 74, 84)**

Ans. The scientist and the artist use a number of similar (the same kind of) methods to reach their results.

First, the minds of the scientist and the artist work in the same way. Both use their creative (تخلیقی) imagination (قوت تخیل) to have new ideas in a regular way They use their imagination to understand and tell about facts which they cannot clearly observe. Scientists, for example, used their imagination in the beginning to understand the structure of the atom. They assumed different parts of the atom. Then they made experiments to prove their assumptions (suppositions). Artists, like musicians, painters and poets, present their ideas in their artistic works. These ideas may be the product of their creative imagination alone.

Second, both the scientist and the artist try to arrange their materials, facts and ideas in a perfect and beautiful way. Then they draw out or infer their results from them. The scientist selects those facts for his observation or experimentation which help him in forming (giving shape to) his definite hypotheses, theories or laws. He controls his ideas and gives definite patterns (regular shapes) to them. He tries to have proportion (تناسب) and balance between the parts of this pattern. For example, Einstein tried to give a pattern to his ideas on relativity in his theory on it. In the same way, the artist selects those facts or ideas which he wants to present in his artistic works. He controls his imagination and rejects all those ideas which do not suit the subject of his poem, painting, etc. He tries to have a perfect and beautiful balance between his selected ideas.

Third, the scientist and the artist always try to create (produce) something new and better. They examine and change old, established ideas or attitudes (manners of feeling and behaviour). The scientist thinks and does his research to develop new theories or laws. The artist uses his imagination to develop new artistic attitudes. But new scientific and artistic ideas grow out of old, established ideas. For example, in science Einstein's theory of relativity and other theories of modern physics grew out of Newton's laws or older, established theories. In art modern styles of painting and architecture (art of building) are developed from older styles.

Fourth, every scientific hypothesis or discovery is a work of art. The scientist gives new ideas which bring great joy and satisfaction

like works of art. A new scientific hypothesis or discovery gives pleasure like a work of art (e.g., a new painting or song). It has beauty, proportion and balance between its parts just like a work of art. The scientist develops his scientific ideas into hypotheses, theories, etc., after great effort just as the artist develops his artistic ideas. The scientist and the artist are both ready to correct their mistakes. They make experiments or think again and again about their results. They make full use of the best of their emotions (strong feelings), ideas and knowledge while doing their work. They both try to create something beautiful and perfect.

Q. 3. How do science and art progress in similar ways, as explained by Harrison ?

(OR) Discuss Harrison's statement : "In science as in art the old is supplemented by the new rather then supplanted (or replaced) by it."

(OR) How can you say that science is very close to art ?

Ans. Please read Part (II) of the **Summay** of the essay.

Q. 4. Discuss the similarities and differences between science and art, as brought out by Harrison.

Ans. Please read Parts II and III of the **Summary.**

4. SPECIALIZATION IN EDUCATION

By Sir Richard Livingstone

The Title of the Essay (*Specialization in Education*)—Specialization means attaining (حاصل کرنا) special skill (خصوصی مہارت) in a subject or field through intensive (concentrated) study and practice. Specialized education means thorough or concentrated studies in a particular field (or a particular subject).

(A) SUMMARY OF THE ESSAY

(I) The Value or Importance of Specialization in Education Why is Specialized Education Needed ? Its Merits or Advantages. Specialization helps us in achieving (gaining) some main purposes of education. Through specialization in a particular subject or field the student can have a good mental training. He can, thus, learn to arrange his ideas and to express or discuss them in a methodical way. He can understand the real importance of things around him.

Specialized education gives us a deep understanding of the meaning and value of knowledge. It teaches us how we can obtain knowledge in the best way. It helps us in learning a subject deeply and in learning its details thoroughly. Non-specialized or general education only tells about a subject in a general and rather incomplete way.

Specialized education helps the student in learning and mastering a subject. It promotes his interest in knowledge. When he finishes his studies and enters practical life, he is anxious to improve (better) the knowledge of his subject. At the same time, proper specialized education does not make his understanding narrow or limited. It does not make him have a *specialized habit of mind* or does not make him have *only* one kind of thoughts and in one subject alone.

Specialized education improves the quality of our knowleldge as through it we learn a subject deeply. It provides good quality of knowledge and *not* wide knowledge alone Many Englishmen became great politicians, thinkers and administrators after getting specialized education.

(II) Dangers or Demerits (Defects, Disadvantages) of Specialization or Specialized Education : Livingtone's Suggestions to Remove These Defects. The student faces the greatest danger or disadvantage of specialized education when it does not give him real knowledge of human nature (انسانی فطرت) and human values (انسانی اقدار). It happens in the case of specialization in science, technology and economics. While specializing a science the student deals with or thinks about the scientific facts alone. He deals with elements, cells, atoms, etc., and not with human beings and their problems. So when he meets human beings he may treat them as he treats scientific substances - *i.e.*, elements, cells, atoms, etc. He may not be able to understand their ideas, emotions and activities. Thus he may not be able to live an active social life.

Livingstone also thinks that there is a danger that the humanist or specialist in social problems (of human beings) may not be knowing about science and its importance in modern civilization (تمدن). The humanist should know about science just as a specialist in science should know about social affairs (matters).

Livingstone's Suggestions (or Advice)—Livingstone makes some suggestions to remove or avoid the dangers or disadvantages of specialization.

First, everyone should specialize in something to improve (make better) his mind and work.

Second, a person having specialized education should know well the activities and problems of human beings in society. He should learn well about human values or the best human ideals or aims. For this purpose, he should study books on ancient (قدیم) Greek (یونانی) and Roman (رومی) civilizations as developed by the Christian religion. That is, he should read books on history and religion to know well about man and society. He should also study literature (ادب) and meet other people to understand man as an individual (شخصی طور پر) and as a member of society

Third, every student having specialized education should be *aware of* (know well) the social and political problems of his time and should also be aware of the importance of science.

(III) Dangers or Disadvantages of Another King of Specialization : Livingstone's Suggestions—There is another kind of specializition. The age (period of history) in which we are living specialzies us (ہمیں اپنے مخصوص طریقوں میں ڈھالتا ہے). The danger of this specialization is that our age or time specializes us according to its requirements or needs. It makes us too much devoted to machinery, wealth, scientific methods, etc. which are its virtues (good points). We devote ourselves too much to these virtues (of machines, wealth, etc.) We do not feel it, but our age or time (shapes) our minds and attitudes (thinking) in a mechanical way. We develop a special interest in everything mechanical and scientific and lose interest in social, artistic and religious matters. We have *excess* of (too much of) devotion to (attention to, love for) machines, money and quick work to earn more (get more money by working).

Livingstone's Suggestions.—To remove the above danger (of too much devotion to machinery, wealth, etc.) Livingstone makes two suggestions :

First, we should be able to criticize our age or time while also understanding it well. We should be able to criticize its defects like its excess of devotion to machinery, wea'th and scientific methods. We should be able to compare our age or civilization with other great civilizations which "had a clear view (understanding) of life, like the ancient Greek civilization or the Christian civilization of the Middle Ages (قرون وسطیٰ—5th to 15th century). Then we shall be able to know the faults of our age in order to criticize it.

Second, we should form (تشکیل کرنے چاہییں) our own values or standards and should not blindly accept those of our age. Our values should be based upon our *knowledge of good and evil* (نیکی اور بدی کا علم). We should combine this knowledge with all other kinds of knowledge that we possess. We should know what is good and what is bad or evil. We should have moral standards to judge the goodness and badness of things and people. Without the knowledge of good and evil all our knowledge of science technology, economics, psychology (نفسیات), politics and history will be incomplete. Without it we shall not be able to contro lourselves. We shall also not be able to know the true purposes (or aims) of life. Our education should give us this knowledge of good and evil.

The knowledge of good and evil will help us in improving our character and conduct (behaviour). It will help us in understanding the great struggles (hard fights) between good and bad persons or forces in life. It will give us moral and spiritual (روحانی) understanding

of social problems. Then we shall be able to make a good use of our specialisms for the benefit of society and humanity (all human beings).

In the end, the writer asks others to have *liberal education* (which improves or makes better the character and personality) to be able to act upon his suggestions. He suggests that people can get technical, vocational (professional) and liberal education through a new scheme of adult education (تعلیم بالغاں). He asks others to learn the truths about life and the principles and values of good living. He wants them to study history, politics, etc. and to understand their civilization and past civilizations. He wants them to understand their age in the light of (کی روشنی میں) permanent principles (*i.e.*, that do not change.)

4 - تعلیم اور مہارت خصوصی (از سر رچرڈ لی ونگسٹن)

مہارت خصوصی بہت ضروری اور اہم ہے کیونکہ اس کی مدد سے طالب علم ایک مخصوص مضمون یا میدان میں صحیح دماغی تربیت حاصل کر سکتا ہے - اور اپنے خیالات کو صحیح طور پر ترتیب دے کر باقاعدہ طریقے سے ادا کر سکتا ہے -

تعلیم خصوصی ہمیں ایک مخصوص مضمون کو گہرائی تک سمجھنے میں مدد دیتی ہے - غیر تعلیم خصوصی ایک مضمون کے بارے میں صرف عام نوعیت کی نامکمل معلومات ھی بہم پہنچاتی ہے - تعلیم خصوصی کے ذریعے طالب علم ایک مضمون کا ماہر بن سکتا ہے اور تعلیم حاصل کرنے کے بعد ھی عملی زندگی میں اس مضمون کی قابلیت کو اور بڑھانے کی خواہش رکھ سکتا ہے - مناسب تعلیم خصوصی طالب علم کی سوجھ بوجھ اور قابلیت کو محدود نہیں ہونے دیتی -

تعلیم خوصی بہت خطرناک ثابت ہو سکتی ہے اگر یہ ہمیں انسانی فطرت اور انسانی اقدار کے متعلق صحیح معلومات بہم نہ پہنچا سکے - سائنسی اور دوسرے مضامین کی تعلیم خصوصی ھمارے لئے ایک طرح نقصان دہ ہے اگر یہ ھمیں معاشرتی زندگی کے تقاضوں سے بالکل بے بہرہ رکھے -

ھر شخص کو اپنی صلاحیتیں بڑھانے کے لئے کسی نہ کسی قسم کی مہارت خصوصی حاصل کرنی چاھیے - لیکن تعلیم خصوصی حاصل کرتے وقت ھمیں انسانی اقدار اور بلند ترین انسانی معیاروں کا بھی علم ھونا چاھیے - قدیم یونانی اور رومی تمدن ، تاریخ اور مذھب پر کتابیں پڑھنی چاھیں اور اپنے زمانے کے معاشرتی اور سیاسی مسائل کا علم ھونا چاھیے -

ھمارے زمانے یا دور کی ایک مہارت خصوصی سے ھمیں بہت نقصان پہنچنے

کا خطرہ ہے - ہمارا زمانہ ہمیں مشینری ' دولت اور سائنسی طریقوں سے حد سے زیادہ لگن رکھنے پر اکساتا ہے - ہمیں اپنے دماغ کو مشینی انداز میں محدود نہیں ہونے دینا چاہیئے اور معاشرتی ' فنکارانہ اور مذہبی معاملات کو بھی نظر انداز نہیں کرنا چاہیے -

ہمیں اپنے دور کو سمجھنے کے ساتھ ساتھ اس پر تنقید کرنے کی قابلیت بھی پیدا کرنی چاہیے - ہمیں اپنے زمانے کی اقدار کو اندھا دھند قبول نہیں کر لینا چاہیے - ہمیں اپنی اقدار کو نیکی اور بدی کے علم کی روشنی میں قائم کرنا چاہیے - نیکی اور بدی کا علم ہمیں اپنے کردار کو سدھارنے میں بہت مدد دیتا ہے ' اور اسے رکھتے ہوئے ہم اپنی خصوصی مہارتوں کو معاشرے اور انسان کی بھلائی کے لئے بخوبی استعمال کر سکتے ہیں -

ہمیں اخلاق اور شخصیت کی اصلاح کے لئے Liberal Education حاصل کرنے کی ضرورت ہے - تعلیم بالغاں کے ذریعے لوگوں کو فنی ' پیشہ ورانہ اور اخلاقی تعلیم دینی چاہیے - انہیں تاریخ ' سیاسیات وغیرہ جیسے مضامین کی مدد سے موجودہ اور ماضی کے تمدن کے بارے میں بتانا چاہیے ' اور اپنے زمانے کو پرکھنے کے لئے اعلیٰ ' ہمیشہ قائم رہنے والے اصولوں کی تعلیم دینی چاہیے -

(B) Main Points of the Essay

1. Specialization (مہارت خصوصی) is very necessary and useful. It helps us in achieving (gaining) some main aims of education.

2. Through specialization the student can have a good mental training. He can arrange his ideas and then express them well in a methodical (regular) way. He can understand the real value of things.

3. Specialized education (تعلیم خصوصی) informs us about the real value of knowledge. It teaches us how we can obtain (get) knowledge in the best way.

4. Specialized education helps us in learning a subject deeply and in remembering its details. Non-specialized (general) education tells about a subject in a general and incomplete way.

5. Proper specialized education does not make the student's understanding narrow (limited). It does not make him have a specialized habit of mind (limited thinking habits).

6. Specialized education gives a good *quality* of knowledge and not *wide* knowledge alone.

7. *Dangers or Disadvantages of Specialization or Specialized Education*—Specialized education may not give the student real know-

ledge of human nature (انسانی فطرت) or human values (انسانی اقدار). The student of science may not be able to understand social matters. Or the humanist (specialist in social matters) may not be able to understand scientific matters.

8. *Livingstone's Suggestions to Remove the Dangers or Disadvantages of Specialized Education.* (*i*) Everyone should specialize in something to improve (make better) his mind and work. (*ii*) He should know about human values and the best ideals (standards). He should read books on ancient (قدیم) civilizations (تمدن), religion and history. (*iii*) He should be aware of (know well) social problems and the importance of science.

9. *Another Kind of Specialization. Its Danger*—The age (period of history) in which we live specializes us. It makes us too much devoted to machinery, wealth and scientific methods. We begin losing interest in social, artistic and religious matters.

10. *Livingstone's Suggestions to Meet the Above Danger* - (*i*) We should be able to criticize our age while also understanding it well. We should criticize its defects like its excess of (too much of) devotion to (love for) machinery, wealth, etc. We should compare our civilization with other great civilizations of the past. (*ii*) We should have our own correct values (standards). We should have knowledge of good and evil (نیکی اور بدی) to judge the goodness and badness of things and persons.

11. Without the knowledge of good and evil all our knowledge of science, technology, economics, etc. will be incomplete, The knowledge of good and evil helps us in improving our character and conduct and in using all kinds of knowledge for the benefit of others.

12. We should have a new scheme of adult education. In this we should have technical, vocational (professional) and liberal education (which helps improve character and personality). Liberal education in history, politics, etc. is necessary along with specialized education.

(C) Questions and Answers

Q. 1. What, according to Sir Richard Livingstone, in the value of specialization in education ?

(OR) Summarize Livingstone's views in favour of specilization in education. **(P.U. 82)**

Ans. Please read Part (I) of the **Summary** of the essay.

Q. 2. What are the dangers or disadvantages of specialization which Livingstone points out in "Specialization in Education" ? What suggestions does he make to remove them in the field of education ?

(OR) "The greatest danger, I think, arises when specialization is in a subject which does not bring the student in touch which human nature, human values". (Sir Richard Livingstone.) Discuss this statement in the light of the writer's views on the defects of specialization in education and their cures.

Ans. Please read Part II of the **Summary**.

Q. 3. What are the merits and demerits of specialization in education ? What suggestions does Livingstone make to remove the dangers of specialization in education ?

(OR) Write a brief summary of the essay

Ans. *Merits of specialization.* Through specialization in a particular subject or field a student can have a good mental training. He can learn to arrange his ideas and to express or discuss them in a methodical way.

Specialization gives us a deep understanding of the meaning and value of knowledge. It teaches us how we can obtain knowledge in the best way. It helps us in learning a subject deeply and in understanding its details thoroughly. (..in mastering a subject.)

Specialized education promotes the student's interest in knowledge. When he finishes his studies and enters practical life, he makes efforts to improve (better) the knowledge of his subject.

Specialized education improves the quality of our knowledge as through it we learn a subject deeply. It provides *good quality of knowledge* and not wide knowledge alone.

Demerits of Specialization. The student faces the greatest danger or disadvantage of specialized education when it does not give him real knowledge of human nature and human values (standards of thought and behaviour). A science student may study about elements, cells, atoms, etc. and may not learn about human beings and their problems. He may specialize in science, but may not be able to understand the ideas, emotions and activities of human beings. In the same way, the specialist in social problems or in the social sciences may not be knowing about science and its importance in modern civilization.

Livingstone's Suggestions. Livingstone makes some suggestions to remove the dangers of specialization.

First, everyone should specialize in something to improve his mind and work.

Second, a person having specialized education should know social problems well. He should learn about human values or the best human ideals. He should read books on history and religion to gain knowledge of man and society. He should also study literature and meet other people to understand man as an individual and as a member of society.

Third, every student having specialized education should know well the social and political problems of his time and also the importance of science.

Q. 4. What does Sir Richard Livingstone say about "a different kind of specialization" and its dangers? What suggestions does he make to meet these dangers?

(OR) How, according to Livingstone, does "the age in which we live specializes and moulds us to its characteristics"? What are the bad results of this and what has Livingstone to say about it?

(OR) How can the "excess of its virtues—the excesses of an age of mechanisms..." be met according to Sir Richard Livingstone?

Ans. Please read Part III of the **Summary**.

Q. 5. Why does Sir Richard Livingstone attach so much importance to the knowledge of good and evil? Discuss his ideas in this respect.

(OR) Reproduce (state again) the arguments (دلائل) of Sir Richard Livingstone in favour of having the knowledge of good and evil or of moral education.

(OR) "But without the knowledge of good and evil, the use and excellence of these sciences will be found to have failed us" (Plato) Discuss Sir Richard Livingstone's views in support of this idea.

Ans. The knowledge of good and evil is very necessary for us. It helps us in knowing what is good and what is bad or evil in the world. It is based upon moral standards or values So if we have this knowledge we can judge the goodness or badness of things and persons.

The knowledge of good and evil enables us (makes us able) to control ourselves. We can check ourselves from doing anything bad or evil if we have this knowledge. We can know with its help the true purposes of life and the world. It guides us in our life and helps us in doing useful and good things.

The knowledge of good and evil helps us in improving our character and conduct. We try to have good ideas and high aims and behave in a noble way if we have it. We begin having a moral or spiritual (روحانی) attitude towards life. We begin understanding the reasons for the conflicts (disagreements and fights) between good and evil persons or forces in life. The knowledge of good and evil gives us moral and spiritual understanding of our social problems. We can understand the real causes of these problems and then try to remove them.

The knowledge of good and evil is needed in a world where we wrongly think that science, machinery and wealth are the only

important realities. This knowledge helps us in understanding that human beings, their ideas, desires and activities in society are also important. The knowledge of the sciences and subjects like history and psychology is not enough. All our knowledge without the knowledge of good and evil is incomplete. We can make our knowledge complete by having it. We can try to achieve the high purposes of life and to increase human welfare (بہبود) through it.

5. THE DYING SUN

By Sir James Jeans (1877-1946)

The Title of the Essay (*The Dying Sun*)—Sir James Jeans says that the sun may lose most of its heat and energy some time in the future. The sun is constantly (all the time) losing its energy. It is going to die as far as its great energy is concerned (*i.e.*, in terms of its heat, light, etc.)

(A) SUMMARY OF THE ESSAY

(I) Jeans's Theory of the Creation of Our World and Life : How Our Earth and other Planets (سیارے) Came into being (were born) and How Was Life Born ? Millions of large stars in the universe (کائنات) are moving about in space in different directions. A few of these stars move in groups, but the majority of (most of) them move alone. Jeans says that our world came into being when a star came very close to the sun. So Jeans's theory of the creation of *our world and other* planets is as follows :

Some two thousand million years ago a second star while moving aimlessly through space, came very close to the sun (which is also a star). This star raised tides of burning matter on the surface of the sun (through the force of gravitation). These tides travelled over the surface of the sun in one direction and became a huge mountain of boiling matter. As the other star still came nearer to the sun, the mountain of boiling matter went on getting higher and higher (through the gravitational pull of the star) The other star forcefully pulled the mountain of burning matter towards itself. In this process (action), the mountain of burning matter was torn to (pulled apart into) pieces. These small pieces of the sun began circulating (moving along a path) around the sun itself (*i.e.*, because of its gravitational pull). Since that time these pieces or fragments of the sun have been moving round it. As time passed, they cooled down and became planets. Our earth is one of these planets. Thus our earth or the planetary system, whose part it is, is the result of an accident ——the accident of a second star coming close to our sun. Other planetary systems in the universe also came into being in the same way (manner).

Planets do not have any heat of their own. They get it from the sun through radiation (energy transmitted in electro-magnetic

waves). When our earth cooled down to a proper extent (to a suitable degree), *life* was born here The sun provided enough of heat and light to the earth to make the existence of life possible. In the beginning, life consisted of (was made up of) very small and simple organisms (small units of life) These organisms developed slowly into human beings after passing through a number of stages. That is, complex (پیچیدہ) and civilized (متمدن) life of human beings became possible thousands of millions of years after the creation of our world.

Jeans also says that life may have come into being by accident. A group of atoms necessary for life (like the atoms of carbon, hydrogen, oxygen, etc) might have come together by chance. These atoms would have formed the molecules which make up our bodies. Then life would have resulted in living organisms.

(II) Position of Our Earth in the Universe : Man's Unimportant Position : "It seems incredible (not believable) that the universe can have been designed to produce life like our own", the universe appears to be "indifferent to life like our own", "actively hostile to (against) life," etc. Our earth is too small as compared with the other parts of the universe. If the universe is equal to all the sea-sand in the world, our world will be a millionth part of a grain (smallest possible piece) of sand There are millions of stars in the universe, but *planets* like the earth are much fewer. It is so because planetary systems like our own were the result of accidents (as our earth and other planets came into being when stars came close to each other by accident). These accidents were not many, so planetary systems were also not many. It means that the position of our earth is very ordinary and unimportant in the total scheme of the universe

Life is of no importance in the universe. Life can exist only on the earth or on the planets having suitable physical conditions like the earth. Life requires suitable temperature at which substances exist in the liquid state (condition). Life is not possible on any of the stars, which are too hot. It is not possible in the great distances of space which are too cold.

Life can exist only in very narrow areas of space around the suns at definite distances from them. Only these areas have the right kind of temperature and air, etc. necessary for life. They are negligible (too small to make any difference) in the whole of space (*i.e.*, less than a thousand millionth part of it). Even in these areas of space very few planets like the earth can be found. In fact one star in 100,000 has a planet revolving around it (going round it in a circle).

As life can only exist in a very small part of the universe, God may not have created it mainly for human beings. Perhaps God did not create the universe with the purpose of making it produce life. It was only by chance that the world was created (when another star came near our sun). Then life came into being by chance (when

certain atoms combined by chance to form the molecules making up life).

Man cannot live in most of space. Space seems (appears) to have no eonnection with our art, religion, ideas, etc. Most of the universe seems to be meaningless because there is no life in it and no clear purpose for its existence. When we think about it we are frightened by its vastness and long history. In fact our earth is very much smaller than the whole universe or the stars. Human beings have lived in the world for a much shorter time than that during which the universe has existed. All this shows that our world is entirely different from other parts of the universe.

Most of the universe is hostile to (against) life of all kinds. Physical conditions in most parts of the universe are unsuitable for life. There are different kinds of radiation (energy transmitted in electromagnetic waves) in the universe which can destory all life. It is also possible that in the distant future (far off in the future) the sun may get cool. Then the earth may not be able to receive the necessary amount of heat from it and life may come to an end.

All this makes the universe appear so terrifying to James.

(III) How Has Life Come into Being (how has it been born)? Are Suitable Physical Conditions Sufficient (enough) in Themselves to Produce Life? Future of Our World or Human Life. Jeans says that we do not know well whether suitable physical conditions are sufficient in themselves to produce life. We are not certain how life came into being. But there are two theories about the beginnings of life:

(1) As the earth cooled after it separated (got away) from the sun, it was natural and certain that life should come into being.

(2) The second theory is that one accident brought the *earth* into being (the accident of another star coming near our sun, and then parts of the sun falling off, etc). A seoond accident produced *life*. This theory explains that chemical atoms of carbon, hydrogen, oxygen, nitrogen, etc. are necessary parts of a living body. These atoms are found in common substances like water, air, etc. These substances have been there on the earth since its creation. Now the group of atoms necessary for life may have come together by chance to form (give shape to) the living cell (unit of life).

Living matter consists of (is made up of) atoms which combine to form very large bunches (گُچھے) of molecules. When hydrogen, oxygen and nitrogen atoms combine with carbon atoms, molecules containing thousands of atoms are formed. Living bodies are mostly made up of these molecules.

Jeans says that at some time in the future the sun may lose much of its heat. The sun is constantly transmitting (sending or passing) its

heat to the colder parts of the universe. A time may come when the sun and all the other parts of the universe are at the same temperature. Then the sun may not be left with enough of heat to transmit it to the earth. As a result, our earth will cool off and all life here will come to an end. So all human life and civilization are going to end when the necessary physical conditions of heat and light do not exist.

Science also tells us that the earth is moving away in position from the sun. It may get very far away from the sun. Then it may not be able to receive the necessary amount of heat and light, and all life may end.

But it is possible that other accidents like the one which had brought our earth into being may happen in the universe. Other worlds may come into being when two or more stars come close to each other. Then a new kind of life may start there.

(IV) Jeans's Ideas about the Creator (Maker) of the World or Universe : Did God Make the Universe for Man ? Did He Make It According to a Plan ? Jeans thinks that our world was born only as a result of an accident (by the coming of a second star and our sun close to each other). He thinks that life exists only on the earth or on planets having suitable physical conditions like the earth. All the stars andmost of space between them is without any kind of life. This means that God did not create (make) the universe for human beings. If God had created the universe for them, He would have made most of it fit for human life. There would have been a *better proportion* (تناسب) between the magnitude of the mechanism (*i.e.*, size of the machine of the universe) and the amount of the product, *i.e.*, life.

Jeans asks us to consider our position in the universe in a scientific way. We shall understand that we are very unimportant in the whole scheme of the universe. God would not have thought much about us or about our world while creating the universe. This world of ours is an unimportant by-product (ضمنی پیداوار) of the universe. The world came into being through an accident. Then perhaps life on earth came into being by chance when certain atoms of carbon, hydrogen, oxygen, etc. combined to form molecules. There were suitable physical conditions of heat and light and life came into being. We have come to exist in the universe by chance. Most of the universe is hostile to our life.

Jeans says that scientists have not been able to decide whether a living cell can be created only by a combination of some definite atoms or by a combination of atoms with life or a life-giving force. When scientists are able to create life themselves by combining atoms of certain elements, they will be able to know more abcut life in other parts of the universe. Jeans thiks that the most important part of a

living body is the carbon atom which helps other atoms to form a large number of molecules of that body. The carbon atom may be the "life-giving force". All this means that life in our world came into being only by a combination of certain atoms. Such life may not be existing in other parts of the universe God did not make a definite plan for our world while creating the universe.

5 - فنا ہوتا ہوا سورج (از سر جیمز جینز)

سر جیمز جینز دنیا کے وجود میں آنے کا نظریہ پیش کرتا ہے - اس کے خیال میں ہماری دنیا کروڑوں سال ہوئے ایک ستارے اور ہمارے سورج کے بہت قریب آ جانے سے وجود میں آئی تھی - قریباً دو ارب سال ہوئے ایک ستارہ خلاء میں چلتے چلتے سورج کے قریب پہنچ گیا ' اور اس نے اپنی کشش سے سورج کی سطح پر کھولتے ہوئے مادے کی لہریں اٹھانی شروع کر دیں - پہلے یہ لہریں سورج کی سطح پر ایک جگہ اکٹھی ہو کر کھولتے ہوئے مادہ کا پہاڑ بن گئیں - پھر دوسرے ستارے کی کشش سے یہ پہاڑ ٹکڑوں میں تقسیم ہو گیا ، اور یہ ٹکڑے خلاء میں گر کر سورج کے گرد چکر لگانے لگے - بعد میں یہ ٹکڑے ٹھنڈے ہوتے گئے اور سیارے بن گئے - زمین ان سیاروں میں سے ایک ہے - کائنات کے دوسرے سیاری نظام بھی ہمارے سیاری نظام کی طرح وجود میں آئے ہوں گے -

کائنات میں ہماری دنیا کی اہمیت بہت ھی معمولی ہے - کائنات کے بقیہ حصوں کے مقابلہ میں ہماری زمین بہت ہی چھوٹی ہے - زمین ایک معمولی سا سیارہ ہے جو ستاروں سے بہت ہی چھوٹا ہے - زندگی کی کائنات میں کوئی وقعت نہیں ہے - زندگی صرف زمین پر یا زمین جیسے طبعی حالات رکھنے والے سیاروں پر ہی قائم رہ سکتی ہے - زمین کے علاوہ ایسے سیارے بہت ہی کم ہوں گے - کائنات انسانوں یا جانداروں کے لئے وجد میں نہیں آئی تھی - خود زمین پر زندگی کچھ ایٹموں (حیاتین) کے اتفاقیہ یکجا ہونے سے پیدا ہوئی -

خلاء کے بیشتر حصے ہماری زندگی اور ہمارے خیالات سے کوئی سروکار نہیں رکھتے - وہاں آدمی زندہ بھی نہیں رہ سکتا - انسانی تاریخ کائنات کی تاریخ سے کہیں مختصر ہے -

زندگی کے وجود میں آنے سے متعلق دو نظریئے ہیں - ایک نظریہ تو یہ ہے کہ سورج سے علیحدہ ہونے کے بعد زمین ٹھنڈی ہوتی گئی اور پھر یہاں زندگی کا وجود میں آنا لازمی تھا - دوسرا یہ کہ جس طرح زمین ایک حادثہ کے نتیجہ میں وجود میں آئی اسی طرح زمین پر زندگی بھی ایک دوسرے حادثہ کے نتیجہ میں وجود میں آئی ہو گی - اس نظریہ کے مطابق کاربن ' ھائیدروجن '

آکسیجن وغیرہ کے ایٹموں کے اتفاقیہ یکجا ہو جانے سے زندگی پیدا ہوئی ہو گی -

سورج کی حرارت متواتر زائل ہو رہی ہے - ہو سکتا ہے مستقبل بعید میں سورج زمین کو مناسب مقدار میں حرارت مہیا نہ کر سکے اور یہاں زندگی کا خاتمہ ہو جائے - زمین سورج سے پرے بھی ہٹتی جا رہی ہے - ہو سکتا ہے ایک وقت ایسا آ جائے جب سورج سے بہت دور ہٹ جانے پر زمین مناسب مقدار میں حرارت حاصل نہ کر سکے - لیکن یہ بھی ممکن ہے کہ کائنات میں ستاروں کے قریب آ جانے کی وجہ سے ہماری دنیا جیسے اور جہانی وجود میں آ جائیں -

ابھی تک سائنسدان یہ فیصلہ نہیں کر سکے ہیں کہ زندہ خلیہ Cell کو کچھ مخصوص حیاتین Atoms کے ملانے سے بھی بنایا جا سکتا ہے یا اس کے لئے کسی زندگی دینے والی قوت کا ہونا بھی ضروری ہے - جب سائنسدان کاربن جیسے ضروری ایٹم. کے ساتھ اور ایٹم ملا کر زندگی کو وجود میں لانے میں کامیاب ہو جائیں گے تو وہ کائنات کے بارے میں بہت کچھ بھی جان سکیں گے -

(B) Main Points of the Essay

1. Sir James Jeans says that our world (earth) came into being (was born) when a star came very close to our sun millions of years ago. This happened just by accident (by chance).

2. The star attracted (pulled) the burning matter of the sun towards itself. Before the second star moved away a mountain of burning matter fell off the sun and was torn to pieces. These small pieces of the sun began moving round the sun, and became its planets.

3. Other planetary systems in the universe also came into being like our own planet, *by accident*. These systems are not many. Only one star in 100,000 has a planet revolving around it (going round it in a circle)

4. After its separation (getting away) form the sun our earth (like other planets) began cooling down. When it cooled down to a suitable (proper) temperature, *life* was born here. The sun provided enough of heat and light to the earth to make life possible.

5. At first life consisted of (was made up of) very small organisms (units of life). These organisms developed into human beings after passing through different stages.

6. Life on the earth may also have come into being *by accident*. A group of atoms of carbon, hydrogen, oxygen. etc. may have combined by chance. These atoms would have formed (given shape to) those molecules which make up living bodies.

7. Our earth is too small in comparison with other parts of the universe. The position of our earth is very ordinary in the universe.

8. Life is not possible on the stars, which are too hot or in most of space which is too cold. Life is possible only in some narrow areas of space having suitable temperatures.

9. Most of the universe is hostile to (against) life of all kinds. In the distant future (far off in the future) the sun may get cool, and then may not be able to provide enough heat to our world. Or our earth may move far away from the sun. Then all human life and civilization may come to an end.

10. Our earth and human life are of no importance in the total scheme of the universe. The earth and life on it have come into being by accident, in a universe most of which is without any life. So the universe was not basically (in reality) created for us.

(C) Questions and Answers

Q. 1. Briefly explain Sir James Jeans's theory of the creation of the world and life as he has presented it in "The Dying Sun."

(OR) How, according to Sir James Jeans, did our earth and other planets, come into being ? How did life come into being in the world ?

Ans. Please read Parts (I) and (II) of the **Summary** of the essay.

Q. 2. Are suitable physical conditions sufficient (enough) in themselves to produce life ? What is the likely (expected) future of the world ? Describe the views of Sir James Jeans in this connection which he has expressed in "The Dying Sun."

(OR) How, according to Sir James Jeans, life came into being ? What is going to happen to our world in the distant future, in Jeans's view ?

Ans. Please read Part (III) of the **Summary.**

Q. 3. What, according to Jeans, is the future of life on the earth? What is your opinion of it ? **(P.U. 85)**

Ans. Jeans thinks that at some time in the future the sun may lose much of its heat. The sun is all the time transmitting its heat to the colder parts of the universe. So a time may come when the sun and all parts of the universe are at the same temperature. Then the sun may not be left with enough heat to transmit or pass it to the earth. As a result, our earth will cool off and all life here will come to an end. Human life and civilization are, therefore, going to end when the necessary physical conditions of heat and light do not exist.

Science also tells us that the earth is moving away in position from the sun. It may get far away from the sun. Then it may not be

able to receive the necessary amount of heat and light, and all life here may end.

Other worlds may come into being when two or more stars come quite close to each other. Then a new kind of life may start there.

While Jeans looks hopeless about the future of life on earth he is hopeful about its appearance in other parts of the universe. Scientists are also of the opinion that the sun is gradually (slowly and by degrees) losing its heat. It is possible it may lose much of it thousands of years later. Then surely life on the earth will not be possible.

Another star can come closer to our earth and replace the star, that is, the sun. Then the earth can begin getting all the heat and light from it. Surely all depends on God's will.

Q. 4. What does Sir James Jeans say about the position of the earth and man in the universe ?

(OR) Sir James Jeans : "It seems incredible (unbelieveable) that the universe can have been designed to produce life like our own." Describe Jeans's views in connection with the position of our earth and man's unimportant position in the universe.

(OR) "The universe appears to be indifferent to life like our own (Sir James Jeans). Describe Jeans's views in this connection.

(OR) What factors makes the universe so terrifying to James Jeans ? **(P.U. 81)**

Ans. Please read Part (II) of the **Summary**.

Q. 5. Discuss the views of Sir James Jeans about the earth, the universe and man's place in it. Do you thinks Jeans is correct in the expression of his views ?

(OR) "Surely we might have expected to find a better proportion between the magnitude of the mechanism and the amount of the product." (Sir James Jeans in connection with man's position in the universe.) Discuss.

(OR) Write a **Critical Appreciation** of "The Dying Sun" by Sir James Jeans.

Ans. *Criticism or Assessment of Jeans's Views*—Jeans's theory of the creation of the planets from the accident of two stars coming close to each other may not be completely correct. Other scientists have suggested that the planets (like our earth) may have been the result of tremendous (very great) explosions on the stars. Our earth may have come into being after an explosion on a star nearer to our sun than other stars. Scientists say that a million planetary systems can be there in one galaxy (an assembly of stars). So Jeans's idea that there are very few planets in comparison with (as against) the suns in the universe can also be wrong.

If there are millions of planets in the universe, life may be there on a number of them. There may be a number of planets with suitable physical conditions similar to (like) those existing on earth. There may also be people living there with their peculiar (definite) emotions (strong feelings), high hopes, arts and religions. There may be different kinds of civilizations (تمدن) on these planets. So Jeans may be wrong to think that life can exist only in some very narrow areas of the universe. But Jeans is correct to say that the long distances in space between one planet and another and between one star and another are without any kind of life. There is no life on the moon. But some planets like Mars, which we have not visited, may be having life. The physical conditions that exist on earth may also exist on several or many other planets.

Jeans says that most of the universe has nothing to do with man's life and interests. But life may exists on other planets in different solar systems (نظام شمسی). *Second*, the suns in these solar systems will be providing light and heat to the living creatures on those planets. So the suns will be making life and its progress on them possible as our sun is doing on the earth. *Third*, human beings may begin making use of other parts of the universe outside the earth in the future. They may set up space stations between planets. They may begin living on the moon or other planets with the help of science.

Jeans says that the sun may lose most of its heat and energy in the distant future. Then, in his view, life on earth (and other planets with the same physical conditions as the earth) may come to an end. But if the sun really comes to lose its heat after millions of years, some other source of heat or light for the earth may become available (ready for use).

Jeans has described his theories of the creation of the world and life in an intelligent way. He has tried to give scientific reasons for his theories. But he has not talked much of *God's creation of the universe and of God's intention of giving man an important place in it*. God has given him great powers and qualities. He may make use of different parts of the universe by visiting them or even by staying there with the help of science.

6. WHAT LIFE HAS TAUGHT ME

By Bertrand Russell (1872—1970)

The Title of the Essay (*What Life Has Taught Me*)—In the present essay, Russell describes his experiences and ideas about life, society and the present-day world. He also suggests how human beings can have freedom, peace and prosperity (good luck and success).

(A) SUMMARY OF THE ESSAY

(I) Bertrand Russell's Experiences and Observations of Life.

How has Russell Learnt his Lessons of Life ? How Does Russell Think or Feel about the World ?—Bertrand Russell says that his beliefs are based upon his own nature (طبیعت ، نطرت), his reading, thinking and experiences.

Russell has studied mathematics, logic (science of correct thinking منطق) and problems of space and time for a long time. Through these Russell has come to have a scientific attitude towards life—that is, of studying or considering problems of life in an impartial way (غیر جانبداری سے). He has tried to live his life according to a system of good values (standards). The experiences of the first sixteen years of his life formed (gave shape to) his plan of good living. The social surroundings (or atmosphere ماحول) influenced his mind or ideas very much, and he came to have definite ideas about a good and perfect life.

In matters of practical life, Russell learnt at a young age the value of freedom and democracy. He learnt that freedom of opinion (thinking) and respect for the individual (فرد) were very important. Until 1914 he remained (continued to be) very hopeful of having full freedom and democracy in the future. There were parliaments in European countries, in America and in Asian countries like Japan. Russell hoped that all the world would soon be having real democracy. He even hoped that dicatorship (آمریت) in Russia would come to an end.

There was a possibility of a world war before 1914. Peace conferences between different countries were held to avoid (سے بچنے کے لئے) this war. But the World War started in 1914 and continued till 1918. Russell realized (came to understand) that forces opposed to peace and progress had become strong. He also realized that it was very difficult to achieve (gain) the high 19th century ideals (aims) of perfect peace and progress. Then came the Second World War in 1939 and continued till 1945. It had wrongly been thought that the First World War was going to end all war. The result of the First World War was a more horrible (هیبتناک) and destructive Second War. Now highly destructive weapons like the atomic bomb are a threat (اندیشہ) to the existence (وجود) of all life.

People are very hopeless about the future of mankind (بنی نوع انسان). It would be very harmful for them to enjoy the present alone without doing anything useful. They should not sit idle, but do something to stop the great military powers from destroying our world and civilization (تمدن). Something can still be done to stop the destruction of the world from war.

(II) **What Life has Taught Russell : Lessons that Life has Taught Him**—The lessons that life has taught Russell in the 2 th century are very unpleasant or distasteful : (*a*) **Cruelty and Wrong Use of Force in Society**—Life in the 20th century has shown to Russell that cruelty and use of force are very common. Most people think wrongly that their condition can be improved through methods of force They think wrongly that cruelty to others can bring benefits to them. Different quarrels and cruelties in society are caused by religious and political differences. Some governments use force against all those people who disagree with them. These dictatiorial governments do not consult their people before reaching their decisions.. Dictators impose their own decisions upon the people by force. Instead of making programmes for regular social progress and acting upon them, they force others to obey their orders blindly They are ready to start wars against other countries to achieve (gain) their aims. They have powerful weapons of war developed by scientists. They can use these weapons to destroy civilized societies. Dictatorial governments are dangerous not only for their own people but also for other nations. People should know this and should not praise the power and outward glory (ظاہرا شان) of their dictators.

(*b*) **Democracy.** We find democracy in some countries. It is possible to have it in more. It teaches us tolerance (روا داری ، برداشت) and co-operation. It teaches us to do good to others. It does not allow some persons to harm others for their own satisfaction (تسلی). It gives hope of slow but continuous progress. Dictators oppose democracy to impose their decisions upon the people by force. Dictators can bring quick destruction upon society through their wrong policies like war against other countries. Democracy does not allow such destruction.

(*c*) **Respect for the Individual** (ہر شخص کے لئے ذاتی طور پر). Respect for a person as a human being is an important principle of freedom and equality. Violence (تشدد) or wrong use of for ceagainst others in society is the result of our religious or political differences. If we develop (have in us) feelings of respect for the individual, we can avoid (keep away from) this violence. It is so because respect for the individual does not allow us to disgrace or insult others. It teaches us to have tolerance (برداشت) for the opinions of others. It teaches us the value of sympathy and justice. When people begin showing respect and tolerance for one another, they do not fight like enemies. Then there is peace in society, and different religions and political opinions can exist side by side There was no respect for the individual in countries with dictatorial governments like Hitler's Germany. That is why there was so much cruelty against those who disagreed with the government.

There should be the greatest possible degree of respect for the individual in the political, economic and educational fields of our life. We should find a ba ance between respect for the individual or his freedom and governmental checks on him for the sake of (کی خاطر) peace in society.

(*d*) **Education**. In education 'respect for the child or student' is very important. The teacher should have the co-operation of the student while teaching him. The teacher should not impose 'discipline' upon his pupils by force. He should not impose his ideas, but should discuss them with his pupils. He should teach his students what is good for them. He should not act as an agent of the rulers to teach only for their benefit.

The teacher should try to develop self-respect (خود داری) and independent thinking in his pupils. But he should also teach them the value of working and co-operating with others in society.

We should teach our students that they should be loyal (faithful) to the world and to all human beings as they are to their nation We should explain to them the values (high standards) of life. Then it will be easy to solve international problems. Students should know about the good or useful as well as the bad or harmful things that they can do. They should be hopeful about the future when man may improve (make better) the world with his good qualities and abilities.

(*e*) **Economic Matters** (معاشی معاملات). It is very difficult to solve the problems of economic organization (تنظیم). Socialism gives economic justice but takes away individual (personal) freedom. Russell does not like to see too many restrictions on freedom.

If Socialism is to be successful, it should be democratic in its working. The industries in a Socialist country should be controlled by he representatives of labourers or workers in trade unions (associations of workers). Different officials of the industries should be appointed by the trade unions and not by the government so much. The government should control the amount (quantity) of things produced and their prices or supervise the industries in a general way.

Each fectory in an industry should be controlled by its workers themselves. Only the relations of a factory or industry to other parts of the nation or to other countries may be controlled by the government.

The evils of capitalism (سرمایہ دارانہ نظام) and of socialism can be avoided (سے بچا سکتا ہے) through real democracy in factories or industries.

(*f*) **War and Peace**. We need peace to solve our social or economic problems. There is a great danger from war to our highly

developed and complex societies. War may destroy them. There exist highly destructive atomic weapons.

The atomic bomb and other weapons should be controlled by an international authority or organization (like the United Nations Organization). This means that this international authority should *alone* be allowed to possess these weapons. If this authority takes away all the atomic power of the big powers like Russia and America, it will get very powerful. It will be in a position to stop one country from attacking another country. It will make war impossible. But the big powers should agree to hand over all their atomic weapons and atomic energy to this international authority. They should allow this authority to inspect their scientific and war centres. They should agree to a complete international control of atomic energy.

The international authority should be able to settle disputes between nations according to international law. Different countries should work out the details of international law through agreement.

Countries and nations have come closer through science. They are using science in common ways. But the big powers have their disputes because of which they can start a world war. If a world war starts, all the world may get destroyed. So countries and nations should forget their differences. They should agree to stop preparations for war. If real peace comes, they will be able to work for the progress and welfare of mankind. They will be able to work for the removal of different evils like cruelty and greed. There will be enough education and facilities for the people. There will be prosperity (خوشحالی) and happiness all over the world.

6 - زندگی نے مجھے کیا کچھ سکھایا ہے (از برٹرینڈر رسیل)

برٹرینڈر رسیل نے زندگی کو بلاتعصب اور غیر جانبداری کے ساتھ سمجھنے کی کوشش کی ہے - اس نے زندگی اپنے مخصوص نظریات کے مطابق گزاری ہے - ابھی رسیل چھوٹا ہی تھا کہ اس نے عملی معاملات میں آزادی اور جمہوریت کی اہمیت کو سمجھ لیا - 1914ء تک وہ اُمید کرتا رہا کہ مستقبل میں سب کو آزادی اور جمہوریت میسر آ جائے گی - اور آمریت Dictatorship کا دنیا کے تمام حصوں میں خاتمہ ہو جائے گا - 1914ء سے پہلے مختلف ملکوں کے درمیان امن قائم رکھنے کے لئے مشورے ہوتے رہے- لیکن 1914ء میں جنگ عظیم اول شروع ہو گئی - پھر 1939ء میں دوسری جنگ عظیم شروع ہوئی جو 1945ء تک جاری رہی - لوگوں کا خیال غلط نکلا کہ پہلی جنگ عظیم مستقبل کی تمام جنگوں کو ختم کرنے کے لئے لڑی جا رہی تھی - اس کا نتیجہ تو اس سے بھی زیادہ ہولناک دوسری جنگ عظیم کی صورت میں نکلا - اب ایٹم بم جیسے ہولناک ہتھیار موجود ہیں جو تمام زندگی

کے لئے زبردست خطرہ ہیں - تمام دنیا کے لوگوں کو چاہیے کہ وہ اپنی کوششوں سے بڑی فوجی طاقتوں کو بڑی جنگ لڑنے سے باز رکھیں -

زندگی کے رسیل کے لئے سبق :- (1) بیسویں صدی میں ظلم و تشدد کا دور دورہ ہے - معاشرہ میں بیشتر جھگڑے مذہبی یا سیاسی اختلافات سے پیدا ہوتے ہیں Dictators مخالفین کے خلاف طاقت کا استعمال کرتے ہیں - یہ آمر حکمران دوسرے ملکوں سے جنگیں لڑنے کو بھی تیار رہتے ہیں - (2) جمہوریت کچھ ملکوں میں قائم ہے - اسے اور ملکوں میں بھی قائم کرنا چاہیے - جمہوریت میں لوگ مل جل کر امن کے ساتھ رہ سکتے ہیں - (3) انسان کی حیثیت سے انسان کی عزت کرنا بہت اہم اصول ہے - اگر ہم ہر شخص کی عزت کرنے لگیں تو تشدد سے باز رہ سکتے ہیں - ہر فرد کو مناسب آزادی حاصل ہونی چاہیے - (4) تعلیم دیتے وقت بچہ یا طالب علم کو عزت کی نگاہ سے دیکھنا چاہیے - استاد کو تعلیم دیتے وقت شاگرد کا تعاون حاصل کرنا چاہیے اور اس میں خود داری اور آزاد خیالی کا جذبہ پیدا کرنا چاہیے - طالب علموں کو اپنی قوم سے وفاداری کے ساتھ ساتھ دنیا اور بنی نوع انسان سے وفاداری کی تعلیم دینی چاہیے - (5) سوشلزم (اشتراکیت) معاشی انصاف تو مہیا کرتا ہے لیکن شخصی آزادی پر بندش عائد کر دیتا ہے - سوشلزم کا نظام جمہوریت کے اصول اپنانے ھی سے کامیاب ثابت ہو سکتا ہے - سرمایہ دارانہ نظام اور سوشلزم کی برائیاں کارخانوں اور صنعتوں میں جمہوریت کے ذریعے ختم کی جا سکتی ہیں - (6) سماجی اور معاشی مسائل کو حل کرنے کے لئے امن کی ضرورت ہے - ایٹم بم اور دوسرے مہلک ھتھیار ایک بین الاقوامی ادارہ کے کنٹرول میں ہونے چاہییں - اس ادارہ کو اس قابل ہونا چاہیے کہ وہ بین الاقوامی قانون کے مطابق ملکوں کے درمیان جھگڑوں کا تصفیہ کر سکے - ملکوں کو اپنے جھگڑے بھول کر امن اور ترقی کے لئے کام کرنا چاہیے -

(B) Main Points of the Essay

1. As a scientist and philosopher Russell has a scientific or impartial (غیر جانبدار) attitude towards life.

2. Russell has tried to live his life according (مطابق) to a system of good values (اقدار). His values are those of freedom, democracy, respect for the individual (ہر شخص کو انفرادی طور پر عزت کی نگاہ سے دیکھنا) and peace. He thinks that something can be done to establish peace in the world to stop destruction from war.

What Life Has Taught Russell :

3. Cruelty and use of force are very common. Most people

think wrongly that their condition can be improved through the use of force Dictatorial governments use force against those who disagree with them. They start destructive wars against other nations for their purposes.

4. Democracy teaches us tolerance (رواداری) and co-operation. It does not allow some persons to harm others for their own purposes.

5. Respect for the individual is a very important principle of freedom and equality. If we develop (اپنے اندر پیدا کر لیں) it, we shall not like to be cruel to others or to insult them. We shall respect others and not quarrel over religious or political differences. There should be a proper balance between respect for the individual or his freedom and governmental checks on him.

6. In education respect for the child or student is very important. The teacher should have co-operation of the student while teaching him. He should teach him to be loyal (faithful) to the world and all human beings.

7. In economic matters we should have as much democracy as possible. The industries in a Socialist country should be controlled by the representatives of labourers or workers.

8. We need *peace* to solve our social or economic problems. The big powers like Russia and America should place all their atomic weapons and atomic energy under the control of an *international authority*. This international authority should be powerful enough to stop one country from attacking another.

(C) Questions and Answers

Q. 1. What does Russell say about cruelty or use of force in society in "What Life Has Taught Me" ? How can it be avoided ?

(OR) Describe Bertrand Russell's views on the use of force in society and "respect for the individual".

(OR) "But much the greater part of the violence in human relations would be prevented if men could feel and practise the virtue which I am calling "respect for the individual". Describe Russell's views in this connection.

Ans. Please read Parts (II) (*a*) *Cruelty and Wrong Use of Force in Society*, *II* (*c*) *Respect for the Individual* of the **Summary.**

Q. 2. What are the cheerful or pleasant lessons that life has taught Russell ? **(P.U. 82)**

Ans. First of all, Russell learnt at a young age *the value of freedom and democracy.* He learnt that freedom of opinion (thinking) and respect for the individual were very valuable. He hoped that full freedom and democracy around the world would bring dictatorship to an end. He hoped that free parliaments in European countries, in

America and in Asian countries like Japan would continue to function well.

Russell found through experience that democracy teaches us tolerance (the ability to listen to and discuss the opposite point of view) and co-operation. Democracy teaches us to do good to others. It does not let some persons to work for their own satisfaction to the harm of others. It helps us to make continuous though slow progress.

Respect for the individual or for a person as a human being is an important principle of freedom, justice and equality. Violence or wrong use of force against others in society is the result of our religious or political differences Respect for the individual teaches us tolerance for the op nions of others. When people respect each other, different religious and political opinions can exist side by side and society can progress as a whole.

In educatian respect for the child or student is very important. The teacher should have co-operation of the student while teaching him. The teacher should not impose 'discipline' or his ideas on his pupils by force. He should discuss his ideas with them. He should develop in them self-respect and independent thinking. We should teach them that they should be loyal (faithful) to the world and to all human beings as they are to their nation.

Russell thinks Socialism will be successful if the industries in a Socialist country are controlled by trade unions. The government should only supervise the amount of the things produced and their prices in a general way. We can avoid the evils of capitalism and socialism through real democracy in factories.

Russell rightly says we need peace to solve our social and economic problems. There should be an international authortty to possess and control atomic energy and all the highly destructive weapons and bombs.

Russell has learnt the above lessons from observation and experience. He writes about them to have justice, equality and peace everywhere.

Q. 3. Discuss the ideas expressed by Bertrand Russell in "What Life Has Taught Me" on important problems of society.

(OR) What has Russell learnt from life ?

(OR) What do you think about Bertrand Russell's ideas on use of force in society, democracy, respect for the individual, education, economic matters and war ?

(OR) Write a **Critical Summary** of Bertrand Russell's essay "What Life Has Taught Me". Also make your comments.

(OR) Describe briefly or summarize Russell's views as expressed by him in "What Life Has Taught Me." **(P.U. 73, 85 ; Mul. 81)**

Ans. Russell has observed modern life closely and has felt and thought about social problems deeply. He describes and explains his ideas, based on truth, very clearly.

Russell has a scientific attitude towards life. As a scientist and philosopher, Russell tries to understand the problems of life in an impartial way (without favouring or disfavouring any side). He has tried to study the major problems of nearly all societies such as the problems of war. He has given his suggestions for the solution of these problems for the benefit of all the world.

Russell dislikes all kinds of cruelty or wrong use of force. He condemns the cruelty of one part of society to any of its other parts, on the basis of religious or political differences. At times social groups use force in their quarrels killing human beings and destroying property. Russell is correct to condemn such violence (rough treatment) because all groups or classes should be free to hold and discuss religious and political opinions independently.

Russell is correct to say that governments should not use force against those groups of people who disagree with them. He rightly opposes dictatorship. Dictatorial governments are not only cruel to their people but dangerous to other countries. Dictatorial countries like Hitler's Germany have often started destructive and useless wars.

Russell like democracy. He rightly says that democracy teaches us tolerance (روا داری) and co-operation. It is the best system for the real satisfaction and progress of the people.

Russell asks us to develop feelings of respect for the individual (for every person). He asks us to have tolerance for the opinions of others. In fact there cannot be real democracy without respect for the individual. We should show proper respect to each other in the political, economic, educational and other fields of life. We should co-operate and live in peace. Russell rightly says that the government should control and check the people in such a way that their self-respect is not injured.

In education also teachers should develop the self-respect of their pupils. Russell rightly suggests that teachers should teach their students about the progress and welfare of the whole world.

In economic matters, Russell favours maximum democracy in every factory or industry. Workers in every factory or industry should be able to control it as far as possible. The government has to control some matters like those of the amounts (quantities) of things produced or their prices. But the government should not appoint its own officials or managers in factories. The representatives of the workers or trade unions should control their affairs. Thus,

Russell gives some useful suggestions for the working of factories and industries in the capitalistic or socialistic countries.

Russell thinks that world peace is necessary for the progress of mankind. He rightly fears that if a world war starts between the big powers like Russia and America, our world will get destroyed. There are nuclear weapons which can cause large-scale destruction. Russell suggests that an international authority can stop countries from fighting against one another.

Russell wishes to make all human beings happy and satisfied. He likes to see an end to all war. He wants to have real peace and progress.

7. EDUCATION AND THE TRAINING OF CHARACTER

By Sir Richard Livingstone

The Title of the Essay. (*Education and the Training of Character*) —Sir Richard Livingstone discusses the ways in which all the three kinds of education (vocational, social and spiritual) are necessary for the training of character. He discusses in detail the need to have spiritual (روحانی) or moral ((اخلاقی) education for a real training of character.

(A) SUMMARY OF THE ESSAY

(I) Three Main kinds of Educatiou : Three 'Departments' of Education : Vocational (Professional) Social (or Political) and Spiritual or Moral)—According to the Three Needs of Human Belings. There are three main kinds or departments of education. These three main kinds of education fulfil (satisfy) the three main needs of human life as follows :

(*a*) **Vocational or Professional Education**—*i.e., education which makes us able (enables us) to work in our different professions of life.* Vocational education fulfils the need of human beings to earn a living (get money by working to live on). All need to earn money to live in the best possible ways. Vocational education helps us to earn well and to live as usefully as conditions permit.

Vocational or professional education means education which makes us able to work in our different professions. With its help we become engineers, doctors, scientists, teachers, economists (معاشی ماہر), administrators (حکومت کی انتظامیہ کے رکن), etc. It may mean technical education in different forms. So it makes us technologists (فنی ماہر) and skilled workers in different fields. It helps us in becoming specialists in different kinds of scientific and practical work.

Vocational (or professional) education satisfies the needs of society as a whole. It is possible through vocational education to provide

engineers, doctors, teachers, etc. and other kinds of experts. It is possible to have specialists and skilled workers through it. These experts, specialists and skilled workers produce medicines, cloth, machines and different kinds of luxury goods (for comfort and enjoyment) in foctories. Doctors look atter (take care of) the health of human beings ; engineers build houses and bridges ; teachers provide education : administrators run the machinery of the government, etc. Thus vocational education is necessary for good social life.

(*b*) **Social or Political Education**—*i.e., education which helps us in becoming good citizens or good members of society.* It means education in citizenship. Through it we learn to live well. We learn the different ways of living and co-operating with others in society.

Social or political education helps people in living and working together (peacefully in a friendly atmosphere). It makes them united. It gives strength and long life to a country. or society.

(*c*) **Spiritual or Moral Education**—*i.e., education which helps us in learning what is great and first-rate in life—it gives us our high standards values* (اقدار) *and aims of life.* **What is Spiritual or Moral Education ? Why is it Needed ? What Can it Do for Us ?** Moral or spiritual education is a part of the education of 'body, mind and character' or of the personality. Spiritual education gives us the best of our qualities. It gives us our best standards values and ideals or aims It makes us able to (enables us to) understand what is the best or first-rate in life. Thus it makes us able to give a high quality to our civilization (تمدن).

No doubt the vocational and social aspects (facets) of education are essential (very necessary). But it is most dangerous to neglect or disregard (not to care about) the spiritual aspect. If we do so, we shall be doing great harm to ourselves. We may not feel this harm for some time. But, without spiritual education, we shall not be making spiritual or moral progress. If we do not have it for a long time, we shall be without spiritual or moral ideas. We shall be without fine standards or values of life. We shall be ready to destroy our civilization through destructive activities like war. We are facing this danger today because we do not have enough of spiritual education. Modern life is full of evils or corruptions of different kinds. People have become greedy in different ways. They know much of science and machinery, but little real of spiritual or moral matters.

Spiritual or moral education gives us the high and noble aims of our life. We can save our world from the dangers of destruction and of war by knowing these aims. We can live a good and noble life by trying to achieve (gain) them. The physical or natural sciences life physics, chemistry, etc. and the social sciences like psychology (نفسیات), economics (معاشیات), etc. do not give us these aims. They

only help us in making progress in life. They only fix the limits of the path along which we should make progress. But they do not tell us about the final goals which we have to reach. Our knowledge of science did not help us in saving the world from the Second World War. It happened so because we did not have enough spiritual education We should have knowledge of the physical sciences and the social sciences and also spiritual knowledge to give real strength and purpose to our civilization.

(II) "Habitual Vision of Greatness,' : Spiritual or Moral Education is Impossible Without it : How Can True Spiritual or Moral Education be Given ? We need to have a *vision* or imaginative or mental understanding of our final aims in life. Only spiritual education can give us a vision (or understanding of our final aims). We cannot make much progress without a *vision*. Modern Germany was so powerful because of a vision ; Russia today is strong because of a clear vision. But western democracies like England and America are without it. They cannot solve their problems of war and peace without having a vision Their scientific, economic and social progress is not enough for them. The powerful people and forces in society should have spiritual education.

Moral or spiritual education is very necessary for us. We can have it only by having *the habitual vision of greatness* or by always thinking about the greatest, the highest and the noblest ideals (aims) of life. Our knowledge of science, technology, economics, seciology, etc. is not enough Vocational and social education cannot so much help us in having moral education. A *habitual vision of greatness* is necessary for moral education, and in fact for all kinds of education.

The teacher should help his pupils in learning the best parts of their subjects. He should make them able (enable them) to know the highest standards and values of life. He should help them in knowing what is great and first-rate in life. Only then he can train their characters in the right way.

A school or a university can train the characters of students well by informing them about *the best things that have been done, thought and written in the world.* These best points of knowledge should be their standards to guide them in life. Only discipline and teaching of different subjects for character-training are not enough. Men's greatest deeds in life depend not only on their qualities of character but on their *knowledge of what is great and first-rate.* Their failures are not only the result of bad qualities of character but also of their *wrong standards or aims.*

7 - تعلیم اور کردار کی تربیت - (از سر رچرڈ لونگسٹن)،

تعلیم کی تین بڑی اقسام (یا شعبے ہیں) ، جو انسان کی تین بڑی ضروریات کو پورا کرتی ہیں -

(1) پیشہ ورانہ تعلیم لوگوں کو اس قابل کرتی ہے کہ وہ روزی کما

سکیں - اس کے ذریعے لوگ انجینئر ، ڈاکٹر ، سائنسدان ، آستاد ، معاشی ماہر ، حکومت کی انتظامیہ کے رکن وغیرہ بن سکتے ہیں -اس میں فنی تعلیم Tecnnical Education بھی شامل ہے - پیشہ ورانہ تعلیم معاشرے کی تمام ضروریات کو پورا کرتی ہے -

(2) سماجی تعلیم کا مطلب شہریت کی تعلیم ہے - اس کے ذریعہ ہم بہتر زندگی گزارنے اور دوسروں کے ساتھ تعاون کرنا سیکھتے ہیں -

(3) روحانی یا اخلاقی تعلیم "جسم ، دماغ اور کردار" یا شخصیت کی نشو و نما کے لئے تعلیم کا جزو ہے - یہ ہمیں بلند ترین معیار اور اقدار مہیا کرتی ہے اور تمدن میں اعلیٰ خوبیاں پیدا کرنے میں مدد دیتی ہے - پیشہ ورانہ اور سماجی تعلیم بہت ضروری ہیں ، لیکن روحانی تعلیم کو نظر انداز کرنا بہت خطرناک ہے - روحانی تعلیم کے بغیر روحانی یا اخلاقی ترقی ممکن نہیں - آجکل ہمارے تمدن کو جنگ جیسی سرگرمیوں سے تباہی کا جو خطرہ لاحق ہے وہ روحانی تعلیم کی غیر موجودگی کی وجہ سے ہے - لوگوں کو سائنس اور مشینری کے بارے میں تو کافی علم ہے ، لیکن روحانی یا اخلاقی تعلیم کے بارے میں بہت کم -

روحانی یا اخلاقی تعلیم کے ذریعے ہم زندگی کے اعلیٰ مقاصد کے بارے میں جان سکتے ہیں اور ان پر عمل کرکے دنیا کو تباہی اور جنگ سے محفوظ رکھ سکتے ہیں -

ہمیں اپنی زندگی کے آخری مقاصد کی تخیلی سمجھ ہونی چاہیے - روحانی تعلیم ہی ہمیں یہ سمجھ دے سکتی ہے - اخلاقی یا روحانی تعلیم ہمارے لئے ضروری ہے - اسے ہم عظمت کا صحیح تخیل رکھنے کی عادت پیدا کرکے اور ہمیشہ زندگی کے بلند اور اعلیٰ ترین مقاصد کے بارے میں سوچتے رہنے سے ہی حاصل کر سکتے ہیں - عظمت کا صحیح تخیل کرنے کی عادت اخلاقی اور دوسری اقسام کی تعلیم حاصل کرنے کے لئے ضروری ہے -

استاد کو چاہیے کہ طالب علموں کو ان کے مضامین کے بہترین حصے سمجھنے اور یاد کرنے کے قابل بنائے - اسے اپنے شاگردوں کو زندگی کے بلند ترین معیاروں اور اقدار کے بارے میں بتانا چاہیے -

(B) Main Points of the Essay

1. There are three main kinds or departments of education: vocational (or professional) social (or political) and spiritual (or moral). These three kinds of education fulfil (satisfy) the three main needs of human life.

2. Vocational education makes us able to work in our different professions and to earn money. It fulfils the needs of society as a whole.

3. Social or political education helps us in becoming good citizens or good members of society. It means education in citizenship. It helps us in living and working together.

4. Spiritual or moral education helps us in learning what is great and first-rate in life. It gives us our high standards or values and aims of life. It gives a high quality to our civilization.

5. It is most dangerous to neglect or disregard (or not to care about) spiritual education. Without it we cannot make spiritual or moral progress or have fine standards or values of life.

6. Through spiritual education we can save ourselves and our civilization from total destruction of war.

7. Through spiritual education we can avoid (keep away from) the evils or corruptions of modern life.

8. Spiritual education gives us high and noble aims of our life. We can live a good and noble life by trying to achieve (gain) them.

9. Sciences like physics and chemistry and subjects like psychology (نفسیات) and economics (معاشیات) do not give us the aims of spiritual education. They only help us in making progress in a limited way. They do not tell us about the final goals or aims of life.

10. We can have moral or spiritual education by having the "habitual vision of greatness" or "by always thinking about the greatest, the highest and noblest ideals (aims) of life".

11. The teacher should help his students in learning the best parts of their subjects. He should help them in knowing what is great and first-rate in life. Only then he can train their characters well.

12. A school or university can train the characters of students well by informing them about the best things that have been done, thought and written in the world. These best points of knowledge should become their standards to guide them in life.

(C) Questions and Answers

Q. 1. What, according to Sir Richard Livingstone, are the three aspects (facets) of education? Describe these aspects.

Ans. Please read Part I (*a*), (*b*), (*c*) of the **Summary** of the essay.

Q. 2. Describe, after Sir Richard Livingstone, the importance of spiritual or moral education and the ways of getting it.

(OR) What does Sir Richard Livingstone say about spiritual or moral education in his essay "Education and the Training of Character"? How can true spiritual edueation be given?

Ans. Please read parts I (*c*) and II of the **Summary** of the essay.

Q. 3. Professor Whitehead has said: "Moral education is impossible without the habitual vision of greatness." How does Sir Richard Livingstone explain and justify (give reasons to support) this idea?

(OR) What does Sir Richard Livingstone say about our need to have "habitual vision of greatness"? Give some examples from his essay to make his ideas clear.

(OR) How, according to Sir Richard Livingstone, can spiritual or moral education be given in the right way?

Ans. Professor Whitehead says that moral education is impossible without habitual vision or imaginative (mental) understanding of greatness. It means that if we want to get real or moral or spiritual education we should be in the habit of thinking about the noblest, (highest) ideals (aims) of life.

If we are in the habit of having the highest aims in life, we shall be able to make the best use of our abilities. Then we shall be trying to acquire (get) the highest kind of knowledge in life to achieve (attain, get) our aims.

A *habitual vision of greatness* means our habit of seeing or understanding the best and first-rate in any subject we study or in any field we work. The teacher can give proper training in a subject if he informs his students of the best facts about that subject. Then alone will the students be able to form (give shape to) their high and noble aims and high standards or values of life. They will try to act and live in accordance (agreement) with their standards or values. They will struggle (make great efforts) to achieve their high and noble aims.

A *habitual vision of greatness* is necessary for proper training of character. Only discipline and teaching of the qualities of courage (همت), endurance (برداشت), etc. on a parade-ground or in a school are not enough. It is not possible to train character through training of the mind alone. For this it is necessary to train their *vision* or imaginative understanding. Their character will be trained in the true sense through a training of their vision. So a school or university should shape the characters of students well by training their *vision*. It means that it should inform them about *the best things that have been done, thought and written in the world.* These best points of knowledge will become their standards to guide them in life.

Vocational (professional) and social education may make our material and social life better. But they may not improve us morally so much. It means the teaching of the sciences, technology, economics sociology, etc. alone cannot help students in having their highest standards of life. The teaching of the greatest, highest, and noblest, ideals of life or making students have the "habitual vision of greatness" can help them in having their true standards. Only then can their characters be trained in the best ways.

So along with (together with) vocational and social education, and discipline and training of character in our eductional institutions we should have moral education. For this we should help our students have a "habitual vision or greatness".

Q. 4. What does Sir Richard Livingstone say in support of his idea that "vocational and social education are essential (very necessary) but the most fatal (harmful) is to omit (leave out) the spiritual aspect"? What can you say about this? (OR) Write a summary of the essay.

(OR) What kind of education, according to Richard Livingstone, is necessary for the training of character? Discuss his idea ' knowledge of good and evil should be the basis of all education".

(OR) Write a **Critical Summary** of Livingstone's essay "Education and the Training of Character". **(Mul. 81, 82, 84 ; P.U. 84)**

Ans. Livingstone says that vocational (professional) and social education are necessary. Vocational education makes us able (enables us) to work in our different professions. It helps us in earning our living (روزی کمانے میں). Social education helps us in becoming good citizen. It helps us in living and co-operating with others in society. It makes good social life possible.

But vocational and social education cannot do much for the proper training of character. It is so because they do not inform us about the best standards or values that we can have in life. They do not make us capable of knowing (able to know) what is the best and first-rate in life They do not give us a correct understanding of the best aims that we may have. That is, they give us only limited knowledge of the ways of earning our living or of passing a good life But they do not tell about the final purposes for which we may live or for which our society may exist.

Livingstone rightly emphasizes (stresses) that it is fatal or most dangerous to neglect or forget the spiritual or moral aspect (facet) of education. If we have other kinds of education, but not spiritual education, we shall be without spiritual or moral ideas. We shall be without high standards or values of life. We shall not be able to live in a proper and noble way. We shall not be able to distinguish between good and evil (tell good from evil). Then we shall not be able to avoid the many evils of our society. We shall not be able to save our civilization from the forces that want to destroy it through war.

In fact spiritual or moral education is necessary for the training of character. Our characters will be noble and our aims high if we get the proper kind of moral education. In order to give correct moral education the teacher should help his students in learining *the best things that have been done, thought and written in the world.* He should help them in learning what is really great and first-rate, and what is best in their subjects. The best points of knowledge

should become their standards or values of life. These standards or values will always guide them and will make their lives purposeful and useful.

8. HOW TO WRITE, HOW TO WRITE BADLY AND HOW TO WRITE WELL

By C.E.M. Joad

The Title of the Essay (*How to Write, How to Write Badly and How to Write Well*).—In the present essay Joad describes the purpose or object of writing, the faults of writing and the ways of writing well. He also discusses the wrong ideas of many people about *style* of writing and the causes for having these ideas.

(A) SUMMARY OF THE ESSAY

(I) Purpose or Object of Writing : Faults or Defects In Our Writing : How Can We Remove These Faults and Achieve (gain). The Object of Writing. *The Purpose or Object of Writing* : The purpose of object of writing is to tell others what we want to say or to convey our meaning to others. This is an easy task. But most people think that writing, through which we convey our meaning, is a difficult and technical art. They wrongly think that only those persons can write books, articles or essays well who know the special *technique* of writing. In fact no special art or technique of writing is required for writing well.

People generally do not take *letters* as a proper kind of writing. They think that writing letters is just like talking (or that letters are written in the language of conversation, and so are not a very literary (ادبی) kind of writing. (They say that the *style* of writing letters is only the *style* of talking.)

Joad says that the object of writing is just the same as the object of talking, that is, to convey meaning. We can very well convey our meaning through the language or style of conversation We can very well convey our meaning in letters. The writer has himself found students conveying their meaning in letters in a better way than they could in essays We can also convey our meaning in a simple and natural way in diaries.

Faults or Defects in Our Writing : (1) A very common fault in our writing is the use of long and difficult words where short and simple words can easily be used. Great writers like Dr. Johnson have often used such long words.

(2) Another fault is the use of literary tricks or dodges of language. Writers using these make a false show of their learning. They try to impress others through their use.

Joad's Suggestions for Good Writing : (1) In order to convey our meaning we should *say exactly what we mean.* We should use the

simplest words to express our ideas. We should use the fewest possible words to express them. That is, we should be *simple* and *brief* (short) in the expression of our ideas.

(2) We should use the *right or relevant* (*suitable*) *words in our own, natural way while expressing our ideas.* We should convey our ideas in words which really fit them. Then we should express them in a natural way. We should not copy other writers, their language and their ways of writing in order to appear (look) impressive.

(3) We should *think clearly about the matters or subject we want to describe in our writing.* We should *observe things accurately* (*carefully and exactly*) *which we want to write about.* Then we should write in a simple, direct and brief way about these.

We can remove the faults of our writing by acting upon the above suggestions. If we begin using simple and common words, we shall be able to write clearly. If we begin using the right or relevant words, we shall be able to make our meaning clear to others. We should be brief in the expression of our ideas, and should use words naturally in order to write well.

(II) Wrong Ideas About Style (طرز تحریر) **or Literary** (ادبی) **Style Causes of These Wrong Ideas :** Our ideas about a *special style or literary style* are quite foolish. Literary writers deceive (mislead) people by saying that writing is a mysterious (پر اسرار) art different from simple and direct expression of ideas.

People generally think that the language of talking is different from the language of writing. They think that the object of the language of talking is to convey meaning while the object of the language of writing is to produce a literary effect upon readers. So they think they should adopt (اختیار کرنا چاھیے) a special, literary style while writing something serious. They wrongly think that they should use more than one word where one will be enough (will do). They want to become effective in this way. For example. while writing to newspapers they adopt this way. They will describe a barber as a "tonsorial artist" (an artist shaving the head of a person), etc.

Causes for Having These wrong Ideas about Style : (1) The language of newspapers is the first cause of our ideas about having a definite literary style. When we read newspapers, we find that journalists (صحافی) make use of *over-emphasis* (too much stress زیادہ زور دے کر کہنا). They emphasise (lay stress on) things too much by the use of unexpected and unusual words. Journalists also make use of *over-expression* (using more words than needed). They use too many and exciting (هیجان خیز) words which do not suit the events or feelings which they describe. In fact journalists want to make their news and

reports exciting and interesting through over-emphasis and over-expression. When we read newspapers, we begin thinking that it is necessary to have an effective style by using too many and unusual or exciting words.

We should not copy the ways in which journalists use too many and exciting words. We should be simple and direct in our expression. We should use as few words as possible to describe our ideas. Only then we shall be able to write well.

(2) We also have wrong ideas about a literary style because many authors (writers) emphasize (stress) the need for having it. These writers wrongly say that writing in an *art*. They say it is an art just as the painting of pictures or the making of musical tunes is one. They think that, as an art, writing has a special technique. They think a writer should learn and select special words for his use. They also think a writer should use and arrange these words is a very careful and artistic way in order to have a proper style. These writers are much too careful about their languages, but not so much about the ideas they express.

Ideas of the above kind set us thinking that we should also have a special style. But it is wrong to think that we can become good or attractive writers only through a definite style. We should try to have our own effective ideas, and should try to express them in a simple, direct way.

(III) Joad's Ideas on Style. How Can a Writer Have a Good Style? How to Write Well. Those who think that a literary style is necessary for good writing are wrong. Those who think that writing is an *art* and a *technique* are also wrong. Some writers take greater care of their style than of the ideas they express. These writers try to impress their readers by long words and tricks of language.

In fact a writer should not make efforts to impress others by a showy style of writing If his ideas are good and are clearly expressed in correct language, his style will also be good. A writer should know the basic rules of grammar for correct writing. He should have clear and effective ideas on the subject of his writing. Then he should express these ideas in his own simple and direct way His style will by itself (without outside help) be good and appealing (attractive). if he has really powerful ideas and emotions. So style cannot be separated from (disconnected from) the writer's ideas.

Bernard Shaw has said that a writer can have a true and independent style if he has effective or powerful ideas to express. If he does not have such ideas, his style will be weak and ineffective. Thus the strength of a writer's style depends on the strength of his ideas.

Joad admits that there can be beauty of style or 'music and beauty' in the words that a writer uses. But two persons having equally strong feelings and equally clear ideas can have different styles, One

of them may express those ideas in a beautiful style and the other in a dull way. In fact the style of a writer is very much related to (connected with) his personality. It is an expression of it. He can have a particular (مخصوص) style according (مطابق) to his whole personality. He cannot copy the style of another writer with success.

A writer having beautiful and original (or new) ideas should express them in a natural, simple and direct way. Then his style will be attractive. His style will be an expression of the beauty of his ideas. But if a writer does not have beautiful and original ideas, he cannot have an impressive style by just trying to make it beautiful. If he tries to use long and unusual words to impress others, he will only have an unnatural or ugly style.

In fact the style of a person, like his dress, should not be showy. It should not be very prominent (noticeable) in its use of unusual or difficult words or tricks of language He should only think clearly, choose the right words and express his ideas in a brief and natural way.

Beauty in the style of a writer depends on : (1) his beautiful and original ideas, (2) his personality. Great writers like Shaw, Conrad, etc. had great beauty in their styles. Such beauty of style comes by itself.

Writers of diaries like Samuel Pepys and Dr. Rutty did not try to impress others as they wrote them for their own reading. We should try to write in a simple and natural style like them.

8 - کس طرح لکھنا چاھئے ، کس طرح غلط طور پر لکھا جاتا ہے اور کس طرح صحیح طور پر لکھا جا سکتا ہے - (از سی - ای - ایم جوڈ)

لکھنے کا مقصد دوسروں پر اپنا مطلب واضح کرنا ہوتا ہے - لکھنا سادہ سی بات ہے ، لیکن لوگ غلط طور پر اسے تکنیکی فن سمجھ بیٹھے ہیں - ان کا یہ خیال غلط ہے کہ خطوں یا بول چال کی زبان ادبی نہیں ہوتی - اصل میں لکھنے اور بولنے کا ایک ہی مقصد ہے یعنی دوسروں پر اپنا مطلب واضح کرنا -

ہماری لکھائی کے دو بڑے نقائص ہیں :- (1) چھوٹے اور سادہ الفاظ کی جگہ بڑے الفاظ استعمال کرنا - (2) زبان کے داؤ پیچ اور چالیں استعمال کرنا - مصنف صحیح طور پر لکھنے کے لئے یہ تجاویز پیش کرتا ہے :- (1) ہمیں وہی کچھ کہنا اور لکھنا چاھیے جو ہم کہنا چاہتے ہوں - سادہ ترین اور کم سے کم الفاظ استعمال کرنے چاھئیں - (2) خیالات کا اظہار کرنے کے لئے موزوں الفاظ قدرتی انداز میں استعمال کرنے چاھئیں - (3) ان معاملات یا مضامین کے بارے میں جن پر ہم لکھنا چاہتے ہوں غیر مبہم خیالات رکھنے چاھئیں -

لوگوں کا یہ خیال غلط ہے کہ سنجدگی سے لکھنے کے لیے ایک خاص طرز تحریر یا اسلوب کی ضرورت ہے - اس غلط خیال کی وجوہات حسب ذیل ہیں :-

(1) اخبارات میں غیر متوقع غیر معمولی نوعیت کے اور ہیجان خیز الفاظ استعمال ہوتے ہیں - اور انہیں پڑھ کر ہم بھی ایسے ہی الفاظ استعمال کرنا چاہتے ہیں -
(2) بہت سے مصنفین خاص طرز تحریر رکھنے پر زور دیتے ہیں اور کہتے ہیں کہ لکھنے کا ایک خاص فنی طریق کار ہے - یہ مصنفین ہمیں مخصوص طرز تحریر رکھنے پر اکساتے ہیں -

لکھنے والوں کو دکھلاوے کے اسلوب کے ذریعے دوسروں کو متاثر کرنے کی کوشش نہیں کرنی چاہیے - اگر وہ اپنے مؤثر خیالات کو قدرتی انداز میں ادا کریں گے تو ان کا اسلوب اور بھی اچھا ہو گا -

اندار بیان یا اسلوب خود اپنی موسیقی اور دلکشی رکھ سکتا ہے ، لیکن یہ مصنف کی شخصیت کا اظہار ہوتا ہے - اچھا اسلوب اختیار کرنے کے لئے مصنف کو چاہیے کہ اپنے غیر مبہم خیالات کو مختصر اور قدرتی طریقے سے ادا کرے - قدرتی اور سادہ لکھائی کی عمدہ مثال کچھ مصنفین کی ڈائریاں ہیں -

(B) Main Points of the Essay

1. The purpose or object of writing is to convey our meaning to others. This can be done quite easily.

2. It is wrong to think that writing is a difficult are or technique. No special art or technique of writing is required for writing well.

3. The object of writing is the same as that of talking, that is, to convey meaning We can very well convey our meaning in the language or style of conversation (talking). We can also very well convey our meaning in the language of letters or diaries.

4. **Faults or Defects in Our Writing**—(*i*) The use of long and difficult words where short and easy words can be used. (*ii*) The use of literary tricks and dodges to make a false show of our learning to impress others.

5. **Joad's Suggestions for Good Writing**—to remove our faults of writing : (*i*) We should use simple and suitable words to express our ideas in a natural way. We should not copy other writers, their language and ways of writing. (*ii*) We should think clearly, observe accurately (carefully and exactly) and write in a simple, direct and brief way.

6. People wrongly think that writing is a difficult or mysterious (پر اسرار) art. They are wrong to use more than one word where one is enough. They do this to become effective in expression.

7. **Causes for Having the above Wrong Ideas about Style : (*i*)** *Newspapers* make us think that we should have a definite (مخصوص) literary style. Journalists (صحافی) use too many and exciting (ہیجان خیز)

words to describe ordinary (معمولی) events or happenings (واقعات). We begin thinking that we should have a style of writing like the style of these journalists. (*ii*) Many authors (writers) make us think that we should have a literary style of writing. They say that writing is an art and has a special technique.

8. Some writers wrongly try to impress others by their style or by the use of long words and tricks of language.

9. A writer should express his ideas in a correct language, and in a simple and direct way. If he has effective and original (new) ideas, his style will by itself be true and effective.

10. The style of a writer is an expression of his personality. Beauty of style depends on : (*i*) beautiful and original ideas of the writer. (*ii*) his personality. It is the expression of his personality.

[A writer cannot have beauty of style only by copying the beautiful style of another writer or by trying to create (or have) it by effort. It comes naturally.]

(C) Questions and Answers

Q. 1. What is the aim or object of writing ? He can we remove the defects in our writing and achieve (gain) this object as explained by C.E.M. Joad in "How to Write, How to Write Badly and How to Write Well" ?

(OR) Discuss, after C.E.M. Joad, the faults of writing and the ways of writing well.

(OR) In what ways, according to Joad, can the object of writing be achieved ? How can one write good prose ? (**Mul. 81 ; P.U. 84, 85**)

Ans. Please read Part (I) of the **Summary** of the essay.

Q. 2. What wrong ideas do people have on style, according to C.E.M. Joad ? What are the causes of these wrong ideas ?

(OR) What are the causes of the wrong belief that the object of writing is different from the object of talking ? (**P.U. 75, 76**)

Ans. Please read Part (II) of the **Summary**.

Q. 3. Explain, giving examples, C.E.M. Joad's ideas on style, as expressed by him in "How to Write, How to Write Badly and How to Write Well".

(OR) "A true original style is never achieved for its own sake... Effectiveness of assertion is the beginning and end of style". (George Bernard Shaw). Discuss this statement in the light of Joad's ideas on style as expressed by him in his essay.

(OR) What suggestions does Joad make for having a good style of writing or for writing well ?

(OR) Discuss and illustrate (give examples about) Joad's ideas on writing well.

Ans. Please read Part (III) of the **Summary.**

Q. 4. How can we, according to Joad, write well ? **(P.U. 85)**

Ans. We can write well or improve our writing by acting upon the following suggestions. *Firstly*, we should try to say exactly what we mean. We should use the simplest words to express our ideas. We should use the fewest possible words to express them. That is, we should be *simple* and *brief* in the expression of our ideas.

Secondly, we should use the *right* or *relevant* (suitable) words in our own natural way while expressing our ideas. We should convey our ideas in words which really fit them. We should express our ideas in a natural way. We should not copy other writers, their language and their ways of writing in order to look impressive.

Thirdly, we should *think clearly* about the subject or matters we want to describe in our writing. We should observe things accurately (carefully and exactly) which we want to write about. Then we should write in a simple, direct and brief way about these.

If we begin using simple and common words, we shall be able to write clearly. If we begin using the right or relevant words, we shall be able to make our meaning clear to others. We should be brief in the expression of our ideas, and should use words in a natural way in order to write well.

Fourthly, we can also write well if we adopt the style of writing letters or diaries. Letters or diaries are written naturally, in the language of conversation.

Q. 5. What arguments (دلائل) does C.E.M. Joad offer in favour of writing in a simple, clear and natural way ? Discuss.

(OR) What are the main faults that we commit while writing ? How, according to Joad, can we avoid (get away from) these faults ?

(OR) What, according to Joad, is the object of writing ? What suggestions does he make for writing well ?

(OR) Briefly summarize Joad's ideas on writing, writing badly and writing well. **(Mul. 82)**

Ans. Joad says that the purpose or object of writing is to convey our meaning to others. We can convey our meaning in simple and easy words, in a natural way. But most people think that writing is a difficult art. They think that only those who know the special technique of writing can write books, essays, etc. They also think that the object of writing is different from the object of talking. So, in their view, a special style or technique is needed to write well.

In fact the object of writing is the same as that of talking. We

do not need to learn a special technique for writing just as we do not need it for writing letters. This means that it will be all right if we write in a simple and natural manner just as we write our letters. Writing letters is a kind of talking on paper. We do not pretend (do not makea show) and do not like to use long and difficult words or tricks of lai.guage while writing letters. So also we write diaries in a simple and natural way. We do not try to impress others by using unusual words. It is so because we write a diary for our own reading, and not for others. So it will be good if we learn to write in the way we write letters and diaries.

But most people try to adopt a special way or style (of writing). They do not try to write in a simple and natural way. Their most common faults of writing are : (1) The use of long words where short and simple words will do. (2) The use of literary tricks or dodges to make a show of their learning and to impress others.

Joad makes some fine suggestions for good writing : (1) We should use the simplest words to express our ideas. We should use as few words as possible. That is, we should be brief in our expression. (2) We should use the right or relevant words in a natural way. (3) We should think correctly about the subjects of our writing. We should observe accurately the things thet we want to describe. Then we should write in a *simple, direct and brief* way about out ideas and observations.

Very many people try to copy the language of newspapers where too many and bombastic words are used to impress the readers. Or they agree with the famous writers who think that writing is a special art. A writer should not make any effort to impress others through an effective style. If his ideas are good and clearly expressed, his style will by itself be good. A good style depends on really effective ideas and emotions.

The style (of writing) of a person is an expression of his whole personality. So his style is his own and cannot be copied by others.

We can surely write well if we act on Joad's suggestions.

9. LOGIC-LOVE IS A FALLACY

By Max Shulman

Logic—science or art of correct thinking (منطق)—reaching results after considering their causes. **Fallacy**—something false or deceptive (misleading).

The Title of the Story (*Logic-Love Is a Fallacy*)—love based upon logic or too much of correct thinking is not successful. We cannot understand love with the helpof logic. Logic misleads us in matters of love. Love based on emotions (جذبات) alone can succeed.

(A) Introduction to the Story

It is a short story by Max Shulman. The writer fell in love with a girl, Polly Espy, at the university where he studied law. His room-mate, Petey Burch, also loved that girl. The writer was very serious ana fond of (loved) studies. Petey was funny and careless in his studies. He liked to have and wear a raccoon coat (of the fur of a small animal) just by way of fun. He got it from the writer.

The writer tried to teach logic (the art of correct reasoning to the girl, Polly. He wante1 to make her wise and able before marrying her. She did not understand his lessons of logic for a long time. He went on teaching her. At last she learnt logic But when he expressed his love to her she told him clearly that she loved Petey, and not him. She showed the intention of marrying Petey. She rejected the love of the writer which was *not emotional* (جذبات پر مبنی) but was *intellentual* (دماغی سوچ بچار پر قائم). She accepted the *free, emotional love* of Petey for her.

The Theme or Subject of the Story

The theme or subject of the story is *love.* The writer discusses two *aspects* (facets) of love—*i.e.*, intelleetual (دماغی) and emotional (جذباتی). He shows in the story that a person cannot make love with the help of logic or philosophy. He can make love and understand it well in an emotional way. *Love* is a passion (جذبہ). A person cannot succeed in logic-love (منطق کے ذریعے محبت). Intellectual love is often a failure. Logic-love is a fallacy (deception فریب).

(B) SUMMARY OF THE STORY

This story is about the writer himself, his room-mate Petey Burch and their beloved Polly Espy.

(I) The Writer and His Room-Mate Petey Burch. The wsiter was a law student at an American university. He was a serious student, much interested in logic (science of thinking منطق) or proving things with reasons (وجوہات دے کر). He had a sharp mind with a deep understanding. He did not care much about fashions.

Petey Burch was the writer's room-mate at the university. Petey had pleasing habits. But he was without a fine mind or understanding. He was emotional and foolish. He was fond of fashions and liked to do what others did in society.

One day the writer found Petey lying on his bed in trouble. The writer wanted to call a doctor for his treatment. But Petey said he would be all right if he got a *raccoon coat* (of the bear's skin). As important people at the university were wearing raccoon coats, he too

wanted to wear one. The writer asked him to be wise and not to wear a raccoon coat as it let its hair fall, gave bad smell, was heavy and ugly and bad for health.

Petey told the writer that he would give *anything* to get a raccoon coat. The writer's father had an old raccoon coat. He thought of giving it to Petey in exchange for his beloved.

Petey was in love with a girl, Polly Espy. They writer also liked her as she was beautiful and smart. But he wanted to have her as his beloved for an *intellectual* (دماغی) *reason.* He thought she would be fit for him as his wife when he started his legal practice. He thought successful lawyers had beautiful wives.

The writer asked Petey if he was in love with Polly. Petey replied that he met her often, but was so much in love with her. The writer suggested that he would like to have her as his beloved if Petey stopped loving her. He was leaving for his house to spend the weekly holiday there. Petey asked him to bring back some money to lend him for buying a raccoon coat.

The writer returned from his house with his father's old raccoon coat. Petey was very glad to see it and asked about its price. The writer replied that he would give it to him if he stopped loving Polly. At first Petey was angry, but soon he agreed to stop loving Polly and took the coat from the writer.

(II) The Writer and the Girl Polly Espy. The writer first wanted to train Polly to bring her up to a proper standard of unde standing. First he took her to a restaurant for dinner, and then to a film. She was quite foolish in her talk. He found she did not have enough knowledge of anything. He thought of giving her back to Petey. But her beauty and charming habits made him think of training her.

The writer taught Polly a full course of logic (the art of correct thinking). All through this course, Polly behaved foolishly. It appeared (looked) she did not understand a word of the writer's teaching.

The writer began teaching her the fallacies of logic (that is, arguments which are outwardly correct, but are in fact wrong). The first fallacy that he taught her was *Dicto Simpliciter.* It means arguing from a statement which is generally true to a particular case. He gave an example but she did not understand it. Then the writer tried to explain other fallacies of logic to her like Hasty Generalization. She showed her surprise and cried or moved her head foolishly.

After five nights of hard work, the writer found that Polly had learnt logic and could think well. He thought she was now fit enough to be married. He loved her very much, but not in an emotional (جذباتی) way. His love was intellectual (mental).

When the writer told Polly, how much he loved her, she rejected his love in a humorous way. Whenever he tried to tell her that they could marry or that he loved her, she began talking of the fallacies of logic.

In the end, Polly told the writer directly that she could not marry him as she was going to marry Petey. The writer was shocked. He had made a bargain (deal) that Petey would take the raccoon coat from him and he (the writer) would take Petey's beloved, Polly. But Petey had taken the coat as well as Polly.

The writer asked Polly why she preferred Petey to him (thought Petey to be better than him) when Petey was so foolish and he wes so wise and able. She replied in a humorous way that she preferred Petey because he had a raccoon coat. This shows that Polly accepted the *emotional* love of Petey and rejected the writer's *intellectual* love for her.

9 - منطق یا عقل کے استعمال سے محبت فریب بن جاتی ہے (از میکس شالمین)

مصنف ایک یونیورسٹی میں قانون کی تعلیم حاصل کر رہا تھا - وہ خاموش اور سنجیدہ طبیعت تھا - اسے منطق یا عقل کے صحیح استعمال میں خاص دلچسپی تھی - پیٹی برچ Petey Burch اسی یونیورسٹی میں پڑھتا تھا اور مصنف کے ساتھ ایک ہی کمرے میں رہتا تھا - وہ بہت فیشن پرست تھا -

ایک دن مصنف نے پیٹی کو تکلیف میں اپنے بستر پر پڑے پایا - پیٹی نے مصنف کو بتایا کہ اگر اسے ریچھ کی کھال کا کوٹ Raccoon Coat پہننے کو مل جائے تو وہ بالکل ٹھیک ہو جائے گا - پیٹی اس لئے یہ کوٹ پہننا چاہتا تھا کیونکہ یونیورسٹی کے کچھ خاص اشخاص نے اسے فیشن کے طور پر پہننا شروع کر دیا تھا - پیٹی نے یہاں تک کہ دیا کہ وہ ریچھ کی کھال کے کوٹ کو حاصل کرنے کے لئے اپنی کوئی بھی چیز دے ڈالنے کو تیار ہے -

پیٹی ایک لڑکی پالی ایسپی (Polly Espy) سے عشق کرتا تھا - خود مصنف بھی پالی ایسپی کو حاصل کرنا چاہتا تھا - پیٹی نے مصنف کو بتایا کہ وہ پالی سے ملتا تو ہے مگر اس سے عشق نہیں کرتا -

چھٹیاں گزارنے کے بعد مصنف گھر سے یونیورسٹی لوٹا تو اس کے پاس اس کے باپ کا ریچھ کی کھال کا کوٹ تھا - مصنف نے یہ کوٹ پیٹی کو اس شرط پر دے ڈالا کہ وہ پالی ایسپی سے محبت ترک کر دے گا -

گو پالی خوبصورت تھی اور مصنف کے جذبات کو ابھارتی تھی وہ اس سے جذباتی طور پر محبت نہیں کر رہا تھا - اس کی محبت سوچ بچار پر مبنی تھی -

وہ پالی سے مصلحتاً شادی کرنا چاھتا تھا - اور سوچتا تھا کہ اپنی خوبصورتی کی وجہ سے وہ وکالت کے پیشے میں اس کے لئے اچھی بیوی ثابت ہوگی -

مصنف نے پالی ایسپی سے شادی کی امید میں ملنا شروع کر دیا - اس نے دیکھا کہ پالی بیوقوفی کے انداز میں باتیں کرتی ہے ، اور سوجھ بوجھ نہیں رکھتی - اس نے پالی کو منطق کی تربیت دینی شروع کر دی تاکہ اس میں سوجھ بوجھ پیدا کی جا سکے - مصنف نے اسے منطق کی Fallacies (ایسے دلائل جو ظاھرا طور پر درست ہوں مگر اصل میں غلط) پڑھائیں - پالی منطق کے اس کورس کو پڑھتے ہوئے کافی نالائقی کا مظاھرہ کرتی رھی -

آخر کار پانچ راتوں کی سخت محنت کے بعد پالی نے منطق کو سمجھ لیا ، اور وہ سوچ بچار کے قابل ہو گئی - مصنف نے پالی سے اپنی محبت کا اظہار کیا - پالی نے اس کی محبت کو مزاحیہ طور پر منطق کی زبان میں رد کر دیا ، اور کہا کہ وہ تو پیٹی سے ھی شادی کریگی کیونکہ اس کے (پیٹی کے) پاس ریچھ کی کھال کا کوٹ ہے - پالی نے پیٹی کی جذباتی محبت Emotional Love کو مصنف کی دماغی سوچ بچار پر مبنی محبت Intellectual Love پر ترجیح دی -

(C) Main Point of the Story

1. The writer was a law-student at an American University. He was serious and had a sharp mind. He was much interested in logic (منطق) or the science of thinking.

2. Petey Burch was the writer's room-mate at the same university. Petey had pleasing habits but was quite foolish. He loved fashions and without thinking, tried to do what others did.

3. Both Petey Burch and the writer loved a girl, Polly Espy, at the university. But Petey had started loving her earlier than the writer. The writer wanted to have her as his beloved.

4. Petey told the writer that he wanted to get a raccoon coat to wear as other important men at the university had started doing so, and it was a new fashion.

5. Petey told the writer that he would give anything to have a raccoon coat. The writer remembered that his father had an old raccoon coat. He thought of giving it to Petey in exchange for his beloved, Polly.

6. The writer asked Petey if he would allow him to start loving Polly. Petey said that he did not love her so much although he often met her.

7. The writer brought his father's raccoon coat from his house. He showed it to Petey and offered it only if he (Petey) stopped loving Polly. Petey agreed and took the coat.

8. The writer started meeting Polly. He started teaching her logic to make her wise and able before marrying her.

9. Polly behaved in a very foolish way during the course of logic that the writer taught her. It seemed (appeared) that she did not understand his lessons at all.

10. At last, after five nights of hard work, Polly came to learn logic. The writer was happy to think that she was fit enough to become his wife.

11. The writer told Polly about his love for her and his desire to marry her. She rejected his love in the language of logic. She said that she would marry Petey because he had a raccoon coat (or because Petey's love was emotional and not intellectual like the writer's).

(D) Questions and Answers

Q. 1. Narrate the story "Logic Love is Fallacy" by Max Shulman and discuss its main idea or theme. (OR) write a **Summary** of the story.

(OR) How do the two friends differ in their approach to love, and who wins ? **(P.U. 81)**

Ans. Please read the **Summary** of the Story.

Q. 2. Explain clearly (delineate) how logic-love is a fallacy (something misleading).

(OR) " 'Logic-Love is a Fallacy' is a light-hearted humorous story showing how the exercise of logic proves to be a fallacy". Elaborate. **(Bwp. Mul. 81)**

Ans. Love based on logic or on too much of correct thinking is not successful. Logic misleads us in matters of love. It means that logic-love is a fallacy.

The writer makes use of humour and irony (happenings opposite of those intended) to show how the exercise of logic in love matters proves to be a fallacy. He expected to win his beloved for himself through his mental cleverness and logic, but he lost her to his friend who looked foolish. In the story, the writer himself fell in love with a beautiful girl, Polly Espy. His room-mate at the university, Petey Burch, also fell in love with her. He was a serious student, very much interested in logic or in proving things with reasons. Petey, on the other hand, was a careless kind of person, emotional, foolish and fond of fashions.

It so happened that Petey anxiously wanted to get a raccoon coat (of the bear's skin) as it was in fashion at the university. He was prepared to give anything to have it. The writer's father had an old raccoon coat. He thought of giving it to Petey *in exchange for Petey's beloved*, that is, Polly Espy. Later, when Petey promised to stop loving Polly, the writer gave him the raccoon coat.

The writer foolishly thought that Polly was only his. He taught her a full course of logic (of the art of correct thinking). With great

difficulty, he taught her the fallacies of logic (that is, arguments which are outwardly correct, but inwardly wrong). He went on thinking that logic would make her wise and fit for marriage to him. The whole situation was funny as Polly did not inwardly like his *intellectual* love.

After teaching all his logic to Polly, the writer expressed his deep love to her and suggested they could marry. Instead of answering his love she began talking of logic and went on talking of logic. In the end, she said she would rather marry Petey *because* he had a raccoon coat. She liked Petey because he was *not serious* like the writer. His love for her was *emotional*. All this shows that logic or the use of intellect (or the ability to argue) in matters of love cannot be successful.

The story shows in a light-hearted, humorous manner how the writer lost both his raccoon coat and beloved to Petey. He went on teaching logic to Polly in order to make her wiser without trying to appeal to her *feelings* or *emotions*. In fact he befooled himself. We like to laugh at him though with some sympathy.

Q. 3. In what ways do you find humour and irony in the story "Logic-Love is a Fallacy" by Max Shulman.

(OR) Discuss the elements of humour and irony in the story "Logic-Love is a Fallacy".

(OR) How does Max Shulman make it clear, through the use of humour and irony, that logic-love is a fallacy.

(OR) **Write a Critical Summary** or **Summary** of "Logic Love is a Fallacy".

Ans. Max Shulman makes use of humour and irony (happenings opposite of those intended) to make his views on love clear. First he describes his own personality and that of his room-mate Petey Burch in quite a humorous way. He says that he was serious in his studies at the American University where he was studying law. He was very philosophical in his attitude. He was interested in his studies and logic (science of thinking). He was not interested in fashions as young men often are. He was only interested in matters of the mind. Thus his mind was accurate like a chemist's scales (balance) and sharp like a surgeon's knife. Other students at the university must have laughed at his habits. We also feel like laughing at him. Petey Burch was entirely different from him. Petey did not like to study books. He was interested in fashions or what other people liked. He foolishly tried to wear clothes like those of important men at the university.

Thus when some other people started wearing raccoon coats, Petey desired to wear one. He got nearly ill and went to bed when he found that he did not have the money to buy it. When the writer brought an old raccoon coat from his house, he even agreed outwardly

to stop loving his beloved, Polly Espy, to get it. He agreed to allow the writer to get her as his beloved. All this shows that he was blind in his devotion to fashion. His devotion was a kind of foolishness. We can only laugh at it. He looked very funny when he wore the raccoon coat. The coat, with long hair on the surface, went above his ears and dropped down to his shoe-tops. Petey must have looked like a cartoon.

The *irony* lies in the writer's behaviour. The writer thought that he was very wise. He advised others to behave wisely. He gave a course of logic to Polly Espy. He went on thinking that he would be able to marry her after teaching her logic. But after he had finished teaching logic, she rejected his love and refused to marry him. Not only Polly but also Petey proved to be wiser than he. He gave the raccoon coat to Petey on his (Petey's) promise that he (Petey) would stop loving Polly. But he was foolish not to realize that a person forgets his promises in matters of love. So Petey forgot his promise and went on loving, and perhaps meeting, Polly.

Q. 3. Write brief Character-Sketches of the following : (*i*) The writer of the story. (*ii*) Petey Burch. (*iii*) Polly Espy.

Ans. (*i*) **The Writer.** The writer has the following qualities in the story.

A Calm (خاموش طبیعت), Serious Student—The writer looked very calm and serious when he was studying law at an American university. He had a philosophical attitude towards life. He had a powerful and sharp mind.

Interested in Studies and Correct Thinking—The writer was very fond of studies and correct thinking. He tried to know the cause of everything with the help of his mind. He tried to discuss every matter in a serious way. When Petey told him that he wanted to wear a raccoon coat, he discussed in detail the disadvantages of wearing it. He made an ordinary matter so serious.

Very Interested in Logic (منطق) or Correct Thinking—The writer was so much interested in logic that he started teaching it to his beloved, Polly. He was trying to make her wise and able through a course in logic. But in fact he was teaching logic for his own pleasure too. He liked to discuss matters of logic with others. He found a chance to do so when he felt the need of training Polly's mind.

Not a Clever or Wise Person in Fact—The writer thought that he was very wise and able. He advised others to be like him. But in fact he was not so wise. He failed to understand that a beloved likes to hear words of love and not words of dry knowledge like logic. Polly must have been bored by his long lessons of logic. She would have disliked his dry discussions. But he did not notice this. He did not *feel* her desire for frank and emotional talk. So he was not a wise person of good observation.

A Boring Person—We can say that the writer could not talk or behave to the pleasure of others. He was rather dull and boring in talk and behaviour.

(*ii*) **Petey Burch.** Petey Burch was the writer's room-mate at the same university.

A Fashionable Person—Petey Burch was very fashionable. He was a lover of new fashions. He desired to have and wear a raccoon coat when he saw others wearing it at the university. He wanted to wear it only to satisfy his taste for fashion.

Foolish In Appearance. Petey Burch appeared to be quite foolish. He got nearly ill when he found that he did not have enough money for buying a raccoon coat. He lay on his bed as an ill person. When he got the raccoon coat, he felt much satisfied. He wore it happily even though it went above his ears and dropped down to his shoes, and he looked so funny.

An Emotional Person—Petey was very emotional. He loved Polly passionately (جذباتی انداز میں). He did everything quickly and without much thought. He talked quickly in a thoughtless way. His moods changed quickly. He was sad when he was without a raccoon coat, but was very happy as soon as he got it.

Not a Truthful Person—Petey was not truthful. When he got the raccoon coat from the writer, he promised that he would stop loving Polly. But he did not fulfil his promise. He went on loving her. At the end of the story, Polly said that she and Petey would marry.

(*iii*) **Polly Burch.** Polly was Petey's beloved. The writer also loved her.

Was Beautiful and Had Charming Manners. Polly was a beautiful girl. She had charming and pleasing habits. She walked in a dignified (باوقار) way and ate in a decent manner.

Not Intelligent, but Foolish in Talk and Habits—Polly was not an intelligent girl. She often talked foolishly and did not understand the meaning of the other person. She could not easily discuss ordinary matters of life. The writer made a lot of effort to teach her logic (منطق) in order to make her wise and able.

Behaved Foolishly When Taught by the Writer, but Later Behaved Like a Wise Girl—When the writer gave her lessons in logic she cried, shouted and wept like a foolish person. She *showed* for a long time that she could not understand those lessons. But at last she *showed* her understanding of logic. Then she cleverly rejected the writer's love in the language of logic. Thus perhaps she befooled the writer through *acting*.

Was Emotional like Petey—Polly was emotional like Petey as she

loved him in an emotional way. She liked his habits without thinking about them. For example, she liked his emotional (جذباتی) fondness (liking) for new fashions. She said that she wanted to marry him because he had a raccoon coat, this is, was a fashionable person. Her moods changed quickly.

10. THE MAN IN ASBESTOS : AN ALLEGORY OF THE FUTURE

By Stephen Leacock (1869—1944)

Asbestos—a fireproof (not affected by fire) material which can be woven into cloth **Allegory**—story describing one thing in the form of another thing, a narrative description of a subject in the form of another subject. **Of the future**—*i.e.* about the future of our world.

The Title of the Story (*The Man in Asbestos : An Allegory of the Future*)—Leacock wants to tell us about the future of our world through the story of the Man in Asbestos, that is, of the man wearing asbestos clothes. We may call the Man in Asbestos only **Asbestos.**

(A) The Story ; What is it about ? In the present short story (*The Man in Asbestos*) Stephen Leacock describes his own dream. He had a desire to know what our world would be like four or five hundred years later. He saw in his dream that the world had completely changed hundreds of years after his time. With science and machinery, human beings had come to control the forces of Nature like the weather. They had forgotten everything of emotion or love. They did not have any kind of disease. They did not have to struggle or work hard like us (in our times).

The writer came to know of all these miracles of the world of the future from his talk with a man of that world wearing asbestos clothes (made of a chemical material which does not burn). He met the Man in Asbestos in his dream. The writer had a long discussion with him. Through this discussion we come to know the views (ideas) and attitudes of the writer and of the Man in Asbestos. As the writer was having this discussion in his dream, someone woke him up.

In this story, Leacock wants to tell us about the future of our world He wants to criticize us for our too much devotion to (love for) science and machinery. If we make our lives too much mechanical, we shall come to be like the Man in Asbestos. Then we shall prefer our own world to Asbestos's world We would desire strongly to return to our *less developed* world (would be having a *nostalgia* for it). Leacock makes use of *humour and irony* (طنز) while describing his experiences in the world of the future.

This story can be called an *allegory* (a narrative description of a subject in the form of another subject کسی موضوع کا بیان دوسرے مضمون کے پردے میں) of the future. Its *subject* is *man's life in the*

future. It makes clear what we are going to be if we forget art and good emotions of life like love, and attend too much to science and machinery.

(B) SUMMARY OF THE STORY

(*The writer saw a dream in which he met the Man in Asbestos living in the world hundreds of years after us.*)

(I) The Writer Saw a Dream of the Distant Future (مستقبل بعید) With His Own Efforts : He Saw the Dream with a Purpose. The writer had a great desire to see in his dream the world of the future four or five hundred years after his time. He wanted to see the wonders or miracles (معجزے) of the distant future in his sleep or imagination (thinking). He thought that when other writers could do so he should also try it.

In fact the writer wanted to compare the world of today with the world of the future. He found a lot of machinery, too much work done by the working classes, conflicts (quarrels), proverty, war, cruelty, etc. in our world. He was very sad to think about our problems. He wanted to know of the life of man in the distant future. He wanted to know how human beings then would be controlling the forces of nature.

The writer made preparations to go to sleep for two or three hundred years and then to wake up in the world of the distant future. He took a number of comic papers (مزاحیہ رسالے یا کارٹون), a pork pie (سموسہ جیسی چیز جس میں سؤر کا قیمہ بھرا ہو) and sweet cakes to his bed in his hotel. There he read the comic papers and ate the pie and cakes. He also read a magazine as he felt sleepy. Across the hall of the hotel, a man was singing. Hearing his voice, the writer fell into a deep sleep. He felt that days, years and centuries were passing quickly. Then he suddenly felt like waking up in the world of the distant future.

Now the writer found himself in the world of the future sitting up on a couch in a big room.

(II) The Writer's Experiences of the Distant World of the Future : What Kind of World Did He See in His Dream ? His Talk or Discussion With the Man in Asbestos. The room in which the writer found himself (in his dream) was a little dark and in a broken condition. It was very old and had glass cases with dead bodies of human beings in them. It appeared to be a kind of museum (looked like a museum).

The writer found a man sitting near him in the room. That man was neither old nor young. He was hairless and was wearing grey clothes of asbestos. He was looking quietly at the writer.

Talk With the Man in Asbestos Started. The writer asked the

man wearing clothes of asbestos who he was and if it was the year 3,000 The Man in Asbestos was a little angry to hear the question and said that the writer was speaking in a strange nervous (worried) manner.

(a) Talk about the Year and Time. The writer again asked the Man in Asbestos if it was the year 3,000. The man in Asbestos replied that it might be a hundred years less than 3,000. He said that no one cared about the passage of years (in his world). He said that one or two hundred years ago some people used to count the years, but afterwards they stopped doing so.

The Man in Asbestos said there was no use for them to count the years as his people had *eliminated* (got rid of سے چھٹکارا حاصل کر لیا تھا) *death.* He said *they had also eliminated food, changes and events* (happenings). The writer was very surprised to hear this.

(b) Clothes of Asbestos. The writer asked the Man in Asbestos about his clothes. The Man in Asbestos replied that his suit of clothes was made of asbestos. Every person wore such a suit which lasted a hundred years. They had billions of such suits.

(c) The Writer and the Man in Asbestos Came out of the Museum on the Street. The Man is Asbestos told the writer that he was in a museum, and that the dead figures in the cases were specimens (samples) of dead persons of his (the writer's) time. He asked the writer to come out on the street to know about the new period of history. As they were moving out, the writer saw the dead figure of a policeman in a case.

The writer had come out with Asbestos on Broadway street. He was shocked to see that the whole place was in ruins (کھنڈرات) by the effects of the weather over the centuries (period of hundreds of years). There was moss (کائی) all over there. There was no traffic on the road. In the place of the noise and movement of his time, the writer found complete silence. Only sometimes some persons wearing asbestos clothes and having old hairless faces passed slowly before him.

The writer and Asbestos again started their discussion and sat down on one of the benches placed there.

(d) No Vehicles (گاڑیاں), No Work, No Needs. Asbestos told the writer that his people had given up the use of all kinds of cars and vehicles long ago. They had no work to do, and so they did not need vehicles to move around. The writer was very surprised.

Asbestos said that through *machinery* the people of his world had finished all kind of work He said that the people of the writer's world had also been using machines. But they had got too much devoted to (had too much love for) machines and had forgotten their aims in life.

Asbestos further said that about two hundred years after the writer's time man came to control all the forces of Nature through science and machinery.

The people of the world of Asbestos used their powers (صلاحیتیں) to decrease (make less) their needs instead of increasing them (making them more). They invented **Chemical Food** which consisted of (was make up of) pills. They had enough of these pills to last centuries. A person had to take one pill in a year in place of all food. Asbestos criticized eating and then digesting food in the stomach,

The people of the world of Asbestos did not need houses and clothes. They had enough of houses although they were falling down. They had prepared clothes of asbestos enough for many centuries. They did not have any fashions of clothes.

The people of the world of Asbestos did not need the telephoue, railways, etc. They had no commerce or business, no work, and no need to talk on the telephone or to travel from one place to another.

(e) No Changes in the Weather. Asbestos said that his people had killed changes of climate or the weather. They had come to control the weather, and now there were no winds, storms, rain or hail (ژالہ باری). They had changed the composition of the sea (parts which made up the sea) and made its surface (سطح) thick like jelly. They had made the sky grey. They had made all the weather uniform (of the same kind). They had done all this by making the forces of nature oppose each other.

The result of controlling the weather was that there was no need for special clothes, houses, shelter, fuel (ایندھن), etc., and there was an end to much of work.

(f) No Diseases, Death, but One Great Danger of Getting Broken. Asbestos told the writer that his people had destroyed almost all the smallest germs of diseases. So they had eliminated diseases of all kinds. They could *live for ever*.

But they still had one danger. That danger was of getting broken into pieces by falling off a high place. Their bodies were a little brittle (بے لوچ ، کڑ کیلے). This was so because of the Old Age germs. They disallowed all kinds of cars, street traffic, aeroplanes, etc. for fear of getting broken in accidents. They were not ready to take any risks (face any dangers).

(g) No War, No Newspapers. Asbestos said that his people had completely eliminated war hundreds of years ago. The people of his world had started settling international disputes (quarre s) with a 'slot' machine (i.e., machine from which something may be obtained by putting a coin through a hole in it). Then they gave up relations with foreign countries. There was no war afterwards.

The people of Asbestos's world did not need any newspapers. There were no wars, accidents, work, death or events to be reported in newspapers So there was no need for them If the people liked to read newspapers, they read old ones of the writer's time lying with them. Asbestos criticized newspapers saying there was nothing in them except reports of events or of things that *happened*, and no serious ideas.

(h) Education through Surgical Operations etc. Asbestos told the writer that his people got educated through surgery. In this "surgical education" a side of the skull (کھوپڑی) was opened and a piece of prepared brain was put into it. Thus, through an operation of a few minutes, poetry or foreign languages or other subjects were put into the skull. Asbestos himself had learnt social history in this way. That is why he remembered the happenings of hundreds of past centuries. Also the stomach was filled with knowledge of subjects like philosophy.

Asbestos also said certain subjects like philosophy could be put into the stomach. He said the people of the writer's world took a long time to learn their subjects through a difficult mental training.

(i) Talk about Position of Women in Society, Children, etc. The writer asked Asbestos about love, marriage, children and the position of women.

The writer told Asbestos that the people of his world worked and had love relations with women and tried to marry them after completing their education. Asbestos wanted to know more about the relations between men and women. The writer said that women lived with men as their wives, did not work but used their houses and things. Asbestos was very surprised at this.

The writer asked Asbestos if there were no women in his world. Asbestos said that women appeared (looked) just the same as men in his world. They had come to be equal with men. They had begun their efforts at equality with men in the writer's world. Now in Asbesto's world they lived just like men. They did not make a show of fashions, as the women in the writer's world did.

Asbestos said his people did not have children nor did they like to have them with their troubles.

The writer did not like the talk of Asbestos about women. He said that the women of his world were more attractive than those of the world of Asbestos.

(j) The Writer's Last Words to Asbestos before He Woke up—His Criticism and Rejection of the World of Asbestos. The writer told Asbestos that his world was completely dull, It was without any interest, It was without work and trouble. It was without real joy. It was without danger and death for human beings. But it was also without any variety or newness. Things were becoming worse. In it no one was making any progress.

The writer cried in passion (جذبہ میں) that he wanted to be back in his own world. He wanted to face dangers and to struggle (make great efforts) in it. He had come to know its value.

Just then the writer woke up. Someone in the hotel was asking him not to talk so loudly in his sleep.

10 - ازبسٹس کے کپڑوں میں ایک انسان - (از سٹیفن لی کاک)

مصنف کی بڑی خواہش تھی کہ وہ چار پانچ سو سال بعد کی دنیا کو خواب میں دیکھے - وہ اپنے زمانے کا مستقبل بعید کی دنیا سے مقابلہ کرنا چاہتا تھا - اپنے ہوٹل میں مزاحیہ رسالے ' کارٹون وغیرہ پڑھ کر اور سور کے گوشت کے سموسے جیسی چیز کھا کر گہری نیند سو گیا - پھر خواب میں مستقبل بعید کی دنیا میں جاگ اٹھا -

خواب میں مصنف نے اپنے آپ کو مستقبل بعید کی دنیا میں ایک تاریک اور ٹوٹے پھوٹے عجائب گھر میں پڑا پایا - اور مستقبل بعید کی دنیا کے ایک عجیب سے انسان کو اپنے پاس بیٹھا پایا ' جو نہ بوڑھا تھا اور نہ جوان اور جس نے خاکستر رنگ کے ازبسٹس Asbestos کے کپڑوں کا سوٹ پہن رکھا تھا -

مصنف نے ازبسٹس کے کپڑوں میں ملبوس شخص (جسے مصنف "ازبسٹس" کہتا ہے) سے باتیں شروع کر دیں جو حسب ذیل تھیں - (1) مصنف نے ازبسٹس سے پوچھا کہ کیا وہ سال 3000ء میں ہیں - ازبسٹس نے جواب دیا کہ اس کی دنیا کے لوگ سالوں کے گزرنے کا خیال نہیں کرتے - انہوں نے موت ' ہر قسم کی تبدیلی اور واقعات سے چھٹکارا حاصل کر لیا ہے - (2) ازبسٹس نے کہا کہ اس کی دنیا کا ہر شخص ازبسٹس کے کپڑوں کا سوٹ پہنتا ہے جو سو سال کے لئے کافی ہے - اور لوگوں کے لئے کھربوں ایسے سوٹ موجود ہیں - مصنف اور ازبسٹس عجائب گھر سے باہر براڈوے اسٹریٹ میں نکل آئے - عمارتیں کھنڈرات میں تبدیل ہوتی جا رہی تھیں - سڑک پر خاموشی تھی - کبھی کبھار ازبسٹس کے کپڑوں میں گجنے لوگ خاموشی کے ساتھ وہاں سے گزر جاتے تھے - (3) ازبسٹس نے کہا کہ اس کی دنیا کے لوگوں نے کاروں اور گاڑیوں کا استعمال عرصہ ہوا ترک کر دیا - انہوں نے ہر قسم کا کام مشینوں کی مدد سے ختم کر ڈالا ہے - انہوں نے قدرت کی تمام قوتوں پر قابو حاصل کر لیا ہے - انہوں نے کیمیاوی غذا بھی گولیوں کی صورت میں ایجاد کر لی ہے جس کی ایک گولی ایک شخص کے لئے ایک سال کے لیے کافی ہے - انہیں گھر بنانے کی بھی ضرورت نہیں ہے - فیشن کی بھی کوئی گنجائش نہیں ہے - (4) ازبسٹس نے کہا اس کی دنیا کے لوگوں نے موسم کو پوری طرح قابو میں کر

لیا ہے - (5) ازبستس نے مصنف کو بتایا کہ اس کی دنیا کے لوگوں نے بیماریوں اور موت سے بھی چھٹکارا حاصل کر لیا ہے - انہیں صرف ایک خطرہ لاحق ہے ' اور وہ یہ کہ کسی اونچے مقام سے گر کر کہیں ان کے جسم ٹوٹ نہ جائیں - (6) ازبستس نے کہا کہ اس کی دنیا کے لوگوں نے جنگ سے بھی چھٹکارا حاصل کر لیا ہے - بین الاقوامی جھگڑوں کو ایک خاص مشین سے طے کر لیا ہے - اب اخبارات کی بھی ضرورت نہیں رہی ہے کیونکہ واقعات ہی نہیں رہے جن کی خبریں چھاپی جا سکیں - (7) ازبستس نے کہا کہ اب تعلیم جراحی کے ذریعے دی جاتی ہے - اس میں آپریشن کے ذریعے کھوپڑی ایک حصے کو چیر دیا جاتا ہے اور اس میں تیار شدہ دماغ رکھ دیا جاتا ہے یا پیٹ کو فلسفہ جیسے مضامین کے علم سے بھر دیا جاتا ہے - (8) مصنف نے ازبستس کو اپنی دنیا کے مردوں اور عورتوں کے عشق اور شادی وغیرہ کی باتیں بتائیں - ازبستس نے کہا کہ اس کی دنیا میں عورتیں بالکل مردوں کی ہی زندگی بسر کرتی ہیں - وہ مردوں کا لباس پہنتی ہیں اور ان کے ساتھ مکمل برابری کے ساتھ رہتی ہیں - اس کی دنیا کے لوگ بچے رکھنا پسند نہیں کرتے -

مصنف نے ازبستس سے کہا کہ گو اس کی (ازبستس کی) دنیا میں مشکلات، خطرات اور موت نہیں لیکن وہ بالکل غیر دلچسپ اور بے کیف ہے - اس میں کسی قسم کی کوئی تبدیلی نہیں اور چیزیں بالکل خستہ ہوتی جا رہی ہیں - وہ اپنی دنیا میں واپس آ جانے کے جذبہ میں چیخ اٹھا اور پھر سے اپنے ہوٹل میں بیدار ہو گیا -

(C) Main Points of the Story

1. The writer had a great desire to see in his dream the world of the future four or five hundred years after his time.

2. The writer wanted to see the world of the distant future (مستقبل بعید) to compare it with his own world. He found a lot of machinery and trouble in his world or age (period of history). He wanted to see how human beings lived in comfort and peace in the future after controlling the forces of nature.

3. The writer read a number of comic papers and a magazine and ate a pork pie (سور کے گوشت کے سموسہ جیسی چیز) and some sweet cakes, and then fell into a deep sleep. He began seeing a dream of the world of the future.

4. The writer found himself in a museum in the world of the future (in his dream). The big room was a little dark and in a broken condition A hairless old person wearing asbestos clothes was sitting near him. (*Asbestos* is a chemical material which does not burn.)

5. The writer started talking with the Man in Asbestos (*i.e.*, wearing asbestos clothes). He asked Asbestos if it was the year 3,000. Asbestos replied that the people of his world *did not take notice of the passage of years.* He said that they had eliminated (got rid of) death, food, change and all kinds of events.

6. The Man in Asbestos said that his *clothes* were made of asbestos. Every person in his world wore an asbestos suit for a hundred years. His people had billions of such suits.

7. The writer and Asbestos came out of the museum on the street. There the writer found the whole place to be in ruins (کھنڈرات میں). The buildings were falling, and there was moss (کائی) all over them. There was no traffic or noise on the road. Only some persons wearing asbestos clothes and with old, hairless faces moved slowly along the road.

8. Asbestos said that his people had put an end to all kind of work through machinery. So they did not need vehicles (گاڑیاں) to move about. They did not have any commerce or business, and so did not need the telephone or vehicles.

9. Asbestos said that his people had come to control all the forces of nature like the weather through science and machinery. They had invented **Chemical Food** in the form of pills. A person had to take a pill a year as his food.

10. Asbestos said that his people had eliminated disease and death by killing germs of diseases. But they still faced the great danger of getting broken.

11. Asbestos said that his people had completely eliminated war and events. So they did not need newspapers.

12. Asbestos said that his people got educated through surgical operations. The human skull (کھوپڑی) was opened by operation and a piece of prepared brain was put into it. Or knowledge of philosophy and other subjects was placed in the stomach.

13 The writer told Asbestos how the people of his (writer's) time fell in love with women and married them. He said that their wives did no work but used their husbands' houses and things. Asbestos said that the women of his world were just like men in appearance (outwardly). They enjoyed a position of complete equality with men. They did not have children.

14. They writer told Asbestos that his (Asbestos's) world was dull and without any interest. He cried loudly in his sleep that he wanted to be back in his own world to face its troubles and to struggle. Just than he woke up.

(D) Questions and Answers

Q. 1. What kind of world did Stephen Leacock see and what experiences did he have in his dream in "The Man in Asbestos" ?

(OR) Write in your words the talk that the writer had with the Man in Asbestos in his dream in "The Man in Asbestos" by Stephen Leacock. Why did the writer not agree with the Man in Asbestos ?

(OR) Why did the writer not like the world of the Man in Asbestos after his talk with him ?

(OR) Give a **Summary** of the story. **(P.U. 85)**

Ans. The writer asked the Man in Asbestos who he was and whether the year was 3,000. The Man in Asbestos (called *Asbestos*) replied that the people of his world did not take any notice of the passage of years or time.

The writer did not find any vehicles (گاڑیاں) on the road. Asbestos said they did not need any vehicles as they did not have any commerce (trade) or work.

Asbestos told the writer that the people of his age (period of history) had controlled the forces of Nature. They had controlled the weather, and so there were no winds, rains or changes in nature. They did not so much need new clothes, houses, fuel (ایندھن), etc.

Asbestos said his people had prepared a special Chemical Food in the form of pills. A person needed to take one such pill as his food for a year. In fact the people of his world had used their powers to decrease (make less) their needs instead of increasing them (making them more).

Asbestos said he wore asbestos clothes (made of asbestos, a chemical material which does not burn). One such suit was enough for a year.

Asbestos said his people had eliminated (put an end to) disease and death in quite a complete way. They had killed the smallest germs of diseases. But they still faced the great danger of being broken into piece if they fell off a high place. So they did not allow the use of any kind of car, aeroplane, etc. for fear of accidents.

Asbestos said his people had got rid of (put an end to) wars. They settled all their disputes (quarrels) with other countries with a 'slot' machine (machine from which something may be obtained by putting a coin through its hole). They did not have relations with foreign countries, and so there was no war. As there were no wars or events (happenings) they did not need any newspapers.

Asbestos said his people got educated through surgical operations. By operation a side of the skull (کھوپڑی) was opened and a piece of prepared brain was put into it. Asbestos himself had learnt social history in this manner. Further, the stomach was also filled with knowledge of different subjects.

Asbestos said the women of his world wore the same clothes as men, that is, asbestos clothes. Women had the same appearance as

men. They did not have any of the foolish fashions of the writer's world. They had come to be completely equal with men. The writer said angrily that the women of the world of Asbestos were not at all charming like those of his own world. He praised (spoke high of) the fashions of the women of his own world.

Asbestos said his people did not have any children who are so troublesome. The writer told Asbestos in anger that his (Asbestos's) world was completely dull and uninteresting. He liked the variety and struggle of his own world.

The writer rejected the world of Asbestos because the people in it knew nothing of love and emotions (جذبات). They did not like to have love relations with women. They did not want to make any efforts or take any risks (to face any dangers). Their life lacked (was without) variety. They did not like to make progress any more. Their houses were falling, but they did not want to repair them. In a word, they *did not want change of any kind.*

Q. 3. "The Man in Asbestos" by stephen Leacock is "an allegory of the future." How can you justify this ?

(OR) "The Man in Asbestos" by Stephen Leacock is a criticism of our too much devotion to (love for) science and technology. Discuss.

(OR) What does Stephen Leacock want to make clear in his story "The Man in Asbestos" ? Discuss the lesson of the story.

(OR) "Give me back the old life of danger and stress, with its hard toil and its bitterness and its heart-breaks" says the Man in Asbestos. Show that this remark is a cry of agony (deep pain) against the loss of humanism (love and regard for human beings and their ideas and activities) and destruction caused by scientific at the cost of positive human values (standards of behaviour and thought).

(OR) Write a **Critical Summary** or **Summary** of "The Man in Asbestos" by Leacock. **(Mul. 84)**

Ans. "The Man in Asbestos" by Leacock can be called an allegory of the future. That is, Leacock wants to describe one subject in the form of another. He wants to describe man's life in the future or in the world of the future through the story of the Man in Asbestos. He wants to tell us that we may come to be like the Man in Asbestos and other people of his world if we remain (continue to be) devoted to science and machinery as we now are.

Leacock wants to make clear that scientific and mechanical progress is good, but only if we make it in a proper way. If we begin thinking that science and machinery are the only realities on earth and forget our art, religion or the best values or standards of life, we shall not be doing well. We may make great scientific or mechanical progress, but then we shall lose our taste for art, love, religion, etc.

In the story, the Man in Asbestos told the writer that his people had nothing to do in life. They did not think of making progress in any way. They were living in falling houses, but did not like to repair or rebuild them. They had one kind of clothes, prepared in great numbers in a mechanical way, enough for hundreds of years. They had one kind of food in the form of pills, enough for centuries.

The people of Asbestos's world had been able to make a very successful use of science and machinery. They had come to control the forces of nature like the weather. They had eliminated (got rid of) disease and death. They had invented a new food. They had made education through surgical operations possible. But they had fallen into the habit of remaining away from all kinds of dangers and changes. They avoided all kinds of risks.

Leacock wants to tell us that human life may be full of troubles, conflicts (quarrels) and problems. But the real charm of life lies in making struggle to remove these troubles and solve these problems. The real charm also lies in making efforts to achieve (gain) high ideals (aims). If we do not have any ideals or aims, and go on doing scientific work we may come to be like Asbestos and the people of his world, who did not know what to do in life A time may come when, after making great scientific progress, we may begin thinking that it is the end of all scientific work.

At the end of the story, the writer said loudly he did not want to stay in the dull world of Asbestos. He did not want to live a safe and long, but useless and aimless, life without any struggle (effort). He was right in his rejection of Asbestos's way of life. We should be men of science and men of action at the same time. We should also understand our social needs of love and affection for each other.

Q. 3. Why did the author of "The Man in Asbestos" desire to visit the world of the future, and what was his reaction after the visit ?

(OR) In the story the author describes a 'wasteland' created by an over-technological society and expresses a nostalgia (fondness for something formerly known) for the simpler, more natural society of the past. The story is a plea for humanism (an argument in support of human feelings and sympathy). Explain and illustrate.

(OR) Write a **critical note** on the story. **(P.U., Mul. 81)**

Ans. Leacock desired to visit the world of the future for two reasons. *Firstly*, he wanted to observe (in his imagination) its wonders like other writers. Like them he wanted to fall into a sleep of four or five hundred years to wake in this world to be able to describe it. *Secondly*, he was tired of his own world or age (period of history) with its noisy machinery, the unending labour of the working classes, its disorder, poverty, war and cruelty. He wanted to dream of the world of the distant future when man will have controlled the forces of nature and there will be perfect peace.

The writer was in fact disappointed with the world of the future, the Man in Asbestos's world. He found it to be over-developed by technology and science. Asbestos's was surely an over-technological society without human feelings, normal thinking and sympathy for others. The people in it were living like machines or automatons or robots (machines moving or working by themselves). That is why, the author rejected it and cried in anger and fear that he wanted to get back to his own world. Let us consider what Asbestos told him about his own world and what filled the writer with hatred of it.

In Asbestos's world no one cared about the passage of time or years as his people had eliminated death. They had no disease Their life was constant, without change or variety. Their clothes, made of asbestos, lasted hundreds of years. They did not need new houses. They had chemical food in the shape of pills, one pill for a person was enough for a year's food. They had finished all work through machinery. So they did not need cars or vehicles to move around. They did not need the telephone or newspapers.

The people in Asbestos's world had controlled the weather so much that there ware no changes in it or in the climate.

Education in Asbestos's world was through surgical operations. A prepared brain was put in a person's skull through operation. Knowledge of different subjects was also placed in the stomach. Women were completely equal with men and looked like them. They did not have any fashions. Love between men and women was non-existent. There were not any children.

There was only one great danger that the people faced, of getting broken into pieces by falling off a high place. So they had disallowed traffic on the streets or flying for fear of getting broken in accidents.

The almost complete control of nature by man through science and machinery had surely made life dull and uninteresting. For the author, it was a dead world, a "wasteland" without common human feelings of love and sympathy. It was without any social, political or economic change. Without any work or activity, progress of any kind was impossible. The writer's simpler world of struggle with its problems and pains and changes was much better for him. So he expressed his strong desire to return to it

Q. 4. Write a note on the Man in Asbestos as you find him in the story "The Man in Abestos" by Stephen Leacock.

(OR) Write a character-sketch of the Man in Asbestos.

(OR) What are the qualities that distinguish the Man in Asbestos (set him apart) from the men of our world and as a citizen of the future ? (P.U. 83)

Ans. The writer met the Man in Asbestos in his dream. The Man in Asbestos (called Asbestos) belonged to the world of the distant future, hundreds of years after the period of the writer's life in this world.

Asbestos's Appearance. Asbestos's face was hairless. He appeared (looked) neither old nor young. But in fact he was hundreds of years old. He wore clothes made of asbestos (a fireproof substance).

Had Very Strange Ideas. Asbestos had very strange ideas about the world, life, death, etc. He thought it was no use taking any notice of years or time. He said the people of his world had eliminated (got rid of) events (happenings) of all kinds and change. They had also eliminated death.

Asbestos did not know anything of *love* of man for woman. The writer's talk about it surprised him much. He thought that matters of love were of no use at all. He did not even believe in marriage as the writer's people did in their world. He did not like to see children in his society.

Feared Change and Movement. Asbestos thought there should not be and cannot be any change in the life of his people. They had given up (stopped having) fashions of clothes, eating like human beings of the writer,s world. studying in the normal way, working in any way. They had given up using cars, aeroplanes, etc. They wanted to sit idle as they had nothing to do Asbestos said they had no needs as they had produced chemical food, asbestos clothes, etc., enough for them for centuries. They had killed germs of diseases. They only feared getting broken into pieces if they fell off a high place or had an accident. So they avoided travelling in vehicles.

Asbestos and his people liked to live in old houses even though they were falling They were not ready to repair old or build new ones.

Was Satisfied with His Life, but Criticized the Writer's World. Asbestos was satisfied with his life He thought that his world was perfect and did not need any improvement or change. He criticized the people of the writer's world, who had their science and machines, but did not use them well He criticized their too much devotion to (love for) machinery. He criticized their difficult ways of giving education, relations of love, etc. He disliked the writer's world because it had change, work, dangers, wars, disputes (quarrels) and unrest (dissatisfaction).

Was a Mechanical Kind of Person. Asbestos was a mechanical kind of person as he was without emotions or passions of any kind. He did not know or understand love. He had no hopes and ambitions. He had do desires. He lived like a machine.

In fact Asbestos becomes a representative or symbol of the men of the world living here after some centuries. He is a product of science and machiney which are getting more and more important with the passage of time.

11. THE MAN WHO COULD WORK MIRACLES

By H.G. Wells (1866—1964)

Miracles—surprising acts or happenings not explained by the laws

of nature (معجزے). **Working miracles**—bringing about (causing to happen) miracles.

The Title of the Story- (*The Man Who Could Work Miracles*)—The story is about George McWhirter Fotheringay, a clerk, who had the power of working miracles. Wells has described in detail the miracles that Fotheringay performed (did).

(A) The Story : What is it about ?

The Man Who Could Work Miracles is a story of a clerk who at first did not believe in miracles. But later he found that he had the power of working miracles or doing extraordinary (unusual) things by power of will (قوت ارادی). He willed some very unusual or strange things to happen. Those things happened according to his will. For example, he willed a lamp at an inn (a kind of hotel) to turn upside down which it did. He made his walking stick give flowers, etc. In the end, he stopped the rotation of the earth. As a result, he started flying head over heels (قلا بازیاں کھاتا ہوا) at great speed. He willed that everything in the world should get normal and that he should lose his power of working miracles. So everything got normal, as it was before, and Fotheringay lost his "miraculous power" (i.e., power of working miracles).

Wells tries to show in this story that man is capable of using (able to use) his powers in extraordinary ways. Man has great will-power, and if he uses his knowledge with its help, he can do wonders or work miracles in the world. He has great *scientific knowledge.* He can use this knowledge either for the progress of the world or for its quick destruction. He can also use it, just as Fotheringay used his miraculous power, more to disturb and trouble others than to benefit them. In fact he should try to use it for the maximum (greatest) benefit of others.

(B) SUMMARY OF THE STORY

(I) Goerge McWhirter Fotheringay's Discussion with Some Persons at an Inn about Miracles. Fotheringay was a short-sized man with brown eyes, red hair and a moustache (مونچھیں). He was a clerk at Gomshott's (a firm). He did not believe in miracles (معجزے) or even in miracles of religion. He was having a discussion with some persons in the bar (شراب خانہ) of an inn (a kind of hotel). He was asserting (saying strongly) that miracles could not happen. Toddy Beamish declared that miracles could happen.

Fotheringay *defined a miracle as something done opposite to the course (regular ways) of nature by power of will.*

(II) Fortheringay Worked a Miracle by Chance at the Inn by

Power of Will : Miraele of the Lamp. Fotheringay defined a miracle at the inn before other people. Then just to give an example and to prove his words he willed (desired) with all his force tnat **the lamp there thould start burning upside down.** The lamp obeyed Fotheringay and turned upside down and went on burning with its flame pointing downward. When he felt he could not keep the lamp burning thus, it fell down and broke upon the floor and went out (stopped burning). Other people who were watching this miracle said that Fotheringay had done a foolish trick.

Fotheringay came to his house and sat on his bed thinking of his power of working miracles. He realized (came to understand) that when he had ordered the lamp to turn upside down he had also willed it strongly. Thus it was the use of his will-power that had caused the miracle to happen.

(III) Fotheringay Performed Other Miracles by Power of Will. (*a*) **Miracle of the Candle and Match**—In his room Fotheringay willed his candle to rise up. The candle rose up, and then fell down on his table and went out. He willed a match to come into his hand. At once a match fell into his hand He put the candle in its stand and willed it lit. The candle started burning.

(*b*) **Other Ordinary Miracles**—Fotheringay performed some other ordinary miracles through his will-power. For example, he turned (changed) a glass of water pink and then green. He created (produced) a snail (گھونگھا). He got himself a new tooth-brush. He got his clothes changed. The next morning he got a fresh, cooked goose-egg before him at breakfast. He got all this done by his strong will-power.

(*c*) **Miracle of the Diamond Studs.** Fotheringay came to the office of his firm in the morning, but was so confused (upset) that he could not do any work.

There Fotheringay thought of increasing (adding to) his personal peroperty. He created two diamond studs (دھرے بٹن) with his will-power, but at once destroyed them when he saw the son of the firm's owner coming towards him.

(*d*) **Miracle of His Walking Stick and Constable Winch**—While walking along a road at night Fotheringay willed his walking-stick to give flowers. The stick at once put forth (produced) roses giving sweet smell.

But just then Fotheringay felt someone coming towards him. He wanted to hide his miraculous power from others. So he ordered the stick to *go back* instead of saying "change back into your previous (first) condition". The stick moved back at a great speed and struck Police Constable Winch. Fotheringay said that he was sorry about

this as he was working his miracle. But feeling that he had told his secret to Winch, he sent him first to Hell (دوزخ) and then to San Francisco (America) through his miraculous power.

(*iv*) **Fotheringay Performed Mere Miracles in the Company of Clergyman (پادری) Maydig,** On Sunday Fotheringay went to church and met clergyman Maydig after prayers Maydig was interested in miracles and magical matters. Fotheringay talked to Maydig about miracles and performed some before him in his room.

(*a*) **Miracle of the Tobacco-Jar**. Fotheringay changed Maydig's tobacco-jar into a bowl (پیالہ) of flowers. Then he changed it into a bowl of fish. He changed this bowl of fish into a pigeon hastily (very quickly). Once again he changed the pigeon into Maydig's tobacco-jar.

Maydig was surprised at Fotheringay's miracles, but told him that working miracles was an extraordinary ability. Fotheringay told Maydig how he had sent Police Constable Winch to San Francisco. Winch was trying to reach him. But he was sending Winch back to San Francisco again and again through his miraculous power.

(*b*) **Miracle with the Dinner.** Maydig invited Fotheringay to dinner. His housekeeper was a careless woman, and she had not prepared good food for them. Fotheringay got new wines and food of his and Maydig's choice through his miraculous power.

Fotheringay also made Maydig's housekeeper a better woman through his miraculous power.

(*c*) **Miracles for the Good of others.** Fotheringay and Maydig came out of the house after dinner at night. Fotheringay used his miraculous power while consulting (taking the advice of) Maydig. He reformed drunkards (شرابی) and changed wine into water. He improved (made better) the working of the railway system. He cleared the low ground of its water. He cured the wart (مسہ) of a vicar (priest پادری).

(*d*) **Miracle of Stopping the Retation (turniug round) of the Earth.** Maydig suggested to Fotheringay to stop the rotation of the earth.

Fotheringay willed the earth to stop rotating. Soon the earth stopped rotating The result of this was that Fotheringay was flying head over heels through the air at a fast speed. He willed to come down safely. He came down before his clothes could catch fire by the friction of the air.

Heavy pieces of buildings, animals, etc. had started flying through the air. Very fast wird had begun blowing. Everything was in disorder (confusion). Things were smashing into (hitting) each other Nothing was clear to Fotheringay in the great storm, thunder (بجلی کی

(گرج) and lightning (بجلی کی چمک). It was dark as clouds had gathered over the moon. It started raining. In fact Fotheringay had not made arrangement for the movable things while stopping the rotation of the earth. These things started moving fast, and then followed all the confusion.

Fotheringay Lost His Power of Working Miracles by Force of Will. Just then Fotheringay willed that all his miracles should end, and that he should lose his power of working miracles. He also willed to go back to the inn after losing his miraculous power.

Everything became normal (as it was before). Fotheringay found himself at the inn. He did not remember what miracles he had done. He still did not believe in miracles.

11 ۔ معجزے کرنے کی قوت رکھنے والا شخص ۔ (از ایچ ۔ جی ویلز)

فادرنگے Fotheringay کام شاٹ کی فرم میں کلرک تھا ۔ اس نے ایک سرائے میں کچھ لوگوں کے ساتھ بحث کرتے ہوئے زور دے کر کہا کہ معجزے نہیں ہو سکتے اور معجزہ قدرت کے خلاف قوت ارادی کی مدد سے کچھ کرنے کو کہتے ہیں ۔ مثال دینے کے لئے اس نے پوری قوت ارادی سے منشا کی کہ وہاں جلتا ہوا لیمپ الٹا ہو جائے ۔ لیمپ الٹا ہو کر جلنے لگا ۔ جب فادرنگے کو احساس ہوا کہ وہ لیمپ کو اس حالت میں جلتا ہوا نہیں رکھ سکتا تو وہ فرش پر گر کر ٹوٹ گیا ۔ یہ ایک معجزہ تھا جو فادرنگے نے اپنی قوت ارادی کی مدد سے کیا ۔

سرائے سے گھر آکر فادرنگے نے اپنی قوت ارادی کی مدد سے کچھ اور معجزے کئے ۔ مثلاً اس نے اپنے کمرے میں موم بتی کو کہا کہ وہ اوپر اٹھ جائے ۔ موم بتی ہوا میں اوپر آٹھ گئی اور پھر اس کی میز پر گر کر بجھ گئی ۔ فادرنگے نے قوت ارادی کی مدد سے ایک گلاس میں پانی کو پہلے تو گلابی اور پھر ہرا کر دیا ۔ بطخ کا ایک انڈا ناشتے کے لئے حاصل کر لیا ، وغیرہ ۔

اگلی صبح اپنی فرم کے دفتر میں جا کر فادرنگے نے معجزاتی طاقت سے دو ہیرے کے دھرے بٹن حاصل کر لیے ۔ لیکن اپنا راز فاش ہو جانے کے ڈر سے انہیں ختم کر ڈالا ۔ رات کو سڑک پر چلتے چلتے فادرنگے نے منشا کی کہ اس کی چھڑی پھول دینے لگے تو چھڑی پر گلاب کے خوشبودار پھول نکل آئے ۔ لیکن جب فادرنگے نے کسی شخص کے آنے کی آہٹ سنی تو اپنی چھڑی کو پیچھے ہٹ جانے کے لئے کہا ۔ چھڑی کانسٹیبل ونچ Winch سے جا ٹکرائی ۔ فادرنگے نے کانسٹیبل ونچ پر اپنا راز فاش ہوتے دیکھا تو پہلے تو اسے دوزخ میں اور پھر سانفرانسسکو (امریکہ) بھیج دیا ۔

اس کے بعد فادرنگے نے پادری مے ڈگ Maydig کے ساتھ رہ کر کچھ معجزے کئے ۔ اس نے مے ڈگ کے مرتبان کو پھولوں کے پیالے میں تبدیل کر دیا ۔ پھر اس پیالے کو مچھلیوں کے پیالے میں بدل دیا ، وغیرہ ۔ اس نے معجزاتی طاقت سے مے ڈگ نی اور اپنی پسند کی شرابیں اور کھانا بھی حاصل کر لیا ۔

فادرنگے نے میڈگ کے گھر سے باہر نکلنے پر بھی کچھ معجزے کئے ۔ اس نے شرابیوں کی اصلاح کی اور شراب کو پانی میں تبدل کر دیا ۔ نشیبی علاقوں سے پانی باہر نکال دیا ۔ آخر میں میڈگ کے کہنے پر فادرنگے نے منشا کی کہ زمین کی گردش رک جائے ۔ جب زمین کی اپنے محور کے گرد گردش رک گئی تو فادرنگے ہوا میں قلابازیوں کے بل اڑ رہا تھا فادرنگے نے واپس زمین پر آ جانے کی منشا کی تو وہ خیریت سے نیچے آ گیا ۔ چاروں طرف عمارتوں کے حصے ، جانور وغیرہ تیزی کے ساتھ ہوا میں اڑ رہے تھے اور ایک دوسرے سے ٹکرا رہے تھے ۔ طوفان اور بجلی کی کڑک چمک میں فادرنگے نے منشا کی کہ اس کے تمام معجزے ختم ہو جائیں اور تمام چیزیں اصل حالت میں آ جائیں ۔ اس کے تمام معجزے ختم ہو گئے اور ہر ایک چیز معمول پر آ گئی ۔

(C) Main Points of the Story

1. Fotheringay was a clerk in a firm. He did not believe in miracles معجزے (did not think they could be true).

2. Fotheringay was having a discussion about miracles with some persons in the bar (شراب خانہ) of an inn (a kind of hotel). Fotheringay said that miracles were impossible.

3. In the inn Fotheringay defined a miracle as something done opposite to the course of the laws of nature by power of will. Just to prove his words, Fotheringay willed with all his force that the lamp there should burn upside down. The lamp started burning thus. Then it fell down and went out (stopped burning). *This was a proof of Fotheringay's ability to work miracles.*

4. Fotheringay did some miracles at his house and office :

(*i*) At his house he willed his candle to rise up. It rose, up and then fell down on his table.

(*ii*) Through his miraculous power (معجزاتی قوت) Fotheringay turned a glass of water pink and then green. He got a fresh, cooked goose-egg at breakfast.

(*iii*) At his office Fotheringay created (produced) two diamond studs (دھرے بٹن) through his will-power, but at once destroyed them.

(*iv*) While walking along a road he willed his walking stick to give flowers. His stick put forth (produced) roses. But when Fotheringay felt someone coming towards him, he ordered the stick to go back. The stick struck Police Constable Winch. Fotheringay first sent Winch to Hell (دوزخ) and then to San Francisco.

4. Fotheringay met clergyman (پادری) Maydig and performed some miracles in his company :

(*i*) Fotheringay changed Maydig's tobacco-jar into a bowl (پیالہ)

of flowers, then into a bowl of fish, etc.

(*ii*) Through his miraculous power Fotheringay brought new wines and food to the table in place of the food Maydig's houskeeper had placed there.

(*iii*) Fotheringay reformed (اصلاح کی) drunkards (شرابی) and changed wine into water. He improved (made better) the railway system, etc.

(*iv*) Fotheringay stopped the rotation (turning round) of the earth by his will-power. He was then flying head over heels (قلابازیاں کھاتا). Heavy pieces of buildings, animals, etc. had started flying and crashing into each other. There was a great storm and rain and darkness of night.

5. Fotheringay willed that all his miracles should end and that he should lose his miraculous power. Everything became normal and he lost his power of working miracles.

(D) Questions and Answers

Q. 1. How can you say that "The Man Who Could Work Miracles" by H G. Wells is an interesting story about things which are not possible (or about miracles). Narrate the story.

(OR) Fotheringay described a miracle as "something contrariwise (opposite) to the course of nature done by power of will". "Will-power can work miracles". How does the story "The Man Who Could Work Miracles" prove this ?

(OR) Write a **Critical Summary** or **Summary** of "The Man Who Could Work Miracles" by H.G. Wells. **(P.U. 77, Bwp., Mul. 81)**

Ans "The Man Who Could Work Miracles" is an interesting story about impossible things. In this story Wells shows a person, Fotheringay, performing (working) miracles (معجزے). Now Fotheringay was only a clerk in a firm. He did not know any special method of working miracles and did not have any knowledge of magic. It is very surprising to see such a person working miracles all of a sudden.

But Fotheringay knew well what a *miracle* is. He defined it as something done contrary (opposite) to the course (or regular ways) of Nature by power of will. It was very strange he himself had extraordinary will-power and he himself could work miracle.

Fotheringay worked strange miracles with his special will-power. He willed his candle at his house to rise up. The candle rose up and then fell down on his table. Fotheringay turned a glass of water pink and then green. He got a cooked goose-egg before him at breakfast by power of his will. And so on.

Fotheringay also did some good to others through his miraculous power. He reformed drunkards and changed wine into water. He improved the working of the railways.

Fotheringay's last miracle was most surprising. It cannot be believed. He willed that the earth should stop rotating (moving round its axis). The earth stopped rotating and he began flying head over heels in the air. Fotheringay willed that all his miracles should end, and that he should lose his miraculous power. Everything became normal and he lost his miraculous power.

We cannot believe Fotheringay could have worked the above miracles. But Maydig said that working miracles was an extraordinary ability. Magicians have this ability in some ways. But scientists have also done very surprising things with the help of their scientific knowledge. For example, reaching the moon is a miracle or wonder of science. We easily believe scientific wonders as they *can be explained* in a scientific way We do not believe miracles like those of Fotheringay because they *cannot be explained scientifically.*

Q. 2. Discuss the elements of suspense (تشویش کی صورت) and humour (مزاح) in "The Man Who Could Work Miracle" by H.G. Wells.

Ans. Suspense. There is a lot of suspense in the story "The Man Who Could Work Miracles". In the beginning, Fotheringay tried to give an example of a miracle. He turned the burning lamp in the inn upside down by willing it. Other people present there said that he had played a trick on them. We cannot easily decide whether Fotheringay had worked a miracle or played a trick by turning the lamp upside down. There was suspense until Fotheringay did some miracles with a burning candle, match and clothes, etc. at his house. Then he was quite certain that he had the power of working miracles.

As Fotheringay does his miracles, we are all the time anxious to know about their rresults We are in suspense until we come to know what he has really done. For example, at his office he desired to increase (add to) his property. He could have increased it much and become a rich person. He created two diamond studs. He could have created more wealth for himself. But he soon destroyed those buttons, and did not create any wealth through his miraculous power. This shows that he behaved in an unexpected way while performing his miracles.

Fotheringay performed his miracles without any plan. He did them without thinking much about them. So we never know what he could do next. As we read the story, we expcct some new miracles coming from him. We want to know about them as soon as possible. This means that there is a great deal of suspense in the story.

Humour. There is humour in the story in its different part. When Fotheringay told other people at the inn that miracles could never

happen, they made fun of him. He went on saying loudly that miracles were impossible. We feel like laughing at him because no one listened to him seriously.

Then suddenly he defined a miracle and gave its example by performing the miracle of the lamp. He performed a miracle in his foolishness that he was describing as impossible. Others made further fun of him and said that he had played a trick on them. He was very confused (upset). We can only laugh at this.

There are some humorous incidents in the story. For example, Fotheringay made his dry walking-stick give flowers. Then he asked his walking-stick to go back. It hit Constable Winch very badly. Fotheringay was very worried (disturbed) because Winch had come to know of his secret power of working miracles. So he sent Winch first to Hell, and then to San Francisco (America). Then Winch went on trying to reach Fotheringay, perhaps to punish him. All this is very humorous. The last miracle of Fotheringay is the most homorous. He stopped the rotation of the earth, but did not do anytning about the movable objects and things on its surface. The result was that different things started flying in the air crashing into each other. Fotheringay himself started flying at a great speed. But he brought himself to the earth by force of will. There was a storm and also rain and Fotheringay was very much in trouble. We have sympathy for him and also laugh at his helpless condition.

Q. 4. Write a character sketch of George McWhirter Fotheringay as you find him in "The Man Who Could Work Miracles" by H.G. Wells.

Ans. George McWhirter Fotheringay. Fotheringay was a short-sized man. He had blue eyes, red hair and a moustache (مونچھیں). He worked as a clerk in a firm. He was a man of strange habits.

Tried to be Clever in Talk—Fotheringay tried to be clever and repeated his words to prove that only he was correct. Thus while discussing miracles at the inn he said again and again that miracles were not possible.

Did Not Believe in Miracles—Fotheringay did not believe in miracles. He thought miracles were against the laws of nature, and so it was impossible to perform them. He also thought that miracles could only be performed by force of will But, in his opinion, no one with such a will-power could anywhere be found. He did not believe in the miracles of religion even. He was not religious according to common religious beliefs.

Had the Power of Working Miracles. Fotheringay did not believe in miracles, but ironically he himself had the power of working them. This he found at the inn where he turned the lamp upside down by force of will, He became certain about this when he performed other

miracles like sending his candle up in the air and turning a glass of water pink and then green by force of will. He performed different miracles one after another like making his dry walking-stick give flowers and stopping the rotation of the earth.

Did Not Know Well How to Use His Power of Working Miracles. Fotheringay used his miraculous power for good purposes in a few cases only. He reformed drunkards and changed wine into water, improved the working of the railway system, etc. He could have used his miraculous power for the benefit of others in a bigger way. He could have made every one happy and rich. He could have removed all diseases, etc. But he did not know how to use his miraculous power well.

Was Foolish and Too Quick—Fotheringay tried to show that he was wise. But others soon realized that he was not so. That is why others were not ready to believe his words and laughed at him.

He was so foolish that he did not use his miraculous power for his own benefit He created two d amond studs, but soon destroyed them. He did not work miracles to become rich or prosperous.

Did Not Have a Good Imagination (thinking power) and Knowledge—Fotheringay did not have a powerful imagination. He could not think of the results of his miracles He could not make any plan for the achievement (attainment) of some high aims.

Fotheringay had a strong will-power, but did not have enough knowledge of science or geography. He could not understand the effects of his miracles on the atmosphere, the weather, etc. He did not know what he could do in science through his miraculous power for the benefit of others.

Yet we can say that Fotheringay was an *interesting person*. He was a *sincere companion* as he proved for Maydig. He took Maydig's advice on a number of matters, and talked to him in a friendly way.

12. THE PEDESTRIAN

By Ray Bradbury (1920—)

Pedestrain—one who walks along a road, a walker.

The Title of the Story (*The Pedestrian*) The story is about a person, Leonard Mead, who walked alone every night along the roads of his city, in the 21st century.

(A) The Story : What it is about :

In *The Pedestrian* Ray Bradbury presents a person, Leonard Mead, who lived in the year 2052. Leonard Mead used to walk alone at night along the streets of his city. He liked to enjoy the fresh air outside and to see the places and houses around. One night he was having a walk all alone, A police car caught him wandering

(walking without purpose). There was no person in the car. Leonard Mead was arrested by the car and was put into a small jail in the back. Then the car took him to a clinic for his mental treatment or for knowing whether he had ciriminal intentions (aims). In the car's view, he was not in his senses to walk without any purpose at night or he had the intention of committing a crime.

The writer wants to tell us that man is becoming a slave to machines and science. We show too much devotion to (love for) those, but do not care about our social needs or pleasures (joys). We often think that we should do everything in a mechanical and exact (accurate) way. We do not like careless habits and things done without a definite purpose. If we go having so much devotion to science and machinery, we shall become too mechanical. We shall turn (change) our world into the world of the year 2052 described in this story.

(B) SUMMARY OF THE STORY

(I) Leonard Mead Walked Alone along the Roads of His City. Leonard Mead was living in a city in the year 2052. He liked to walk at night along silent roads. Daily he went out of his house, selected a footpath for walking and returned at midnight.

Mead did not find anyone on the roads at night. He looked at the silent cottages and houses on both the sides. He could see faint (dim) lights in them. He could sometimes see human beings inside through the open windows. These persons appeared like ghosts (بھوتوں کی طرح). When he passed by the windows he also heard people speaking in low voices. The houses were so dull that they looked like tombs (graves). He walked for enjoyment and for the observation of the house around.

(II) Leonard Mead's Experience of Walking on a Cold November Night . How A Police Car Caught him Walking and Arrested Him. On a cold November night Mead was walking as usual. He had not met any person on the roads at night during the ten years of his walks. He came to an intersection (crossing) of roads. He stood there and thought *how much traffic and noise and movement of people in the city were during the day*. But all this stopped at night, and the roads became deserted (lonely and silent).

As Mead was walking towards his house, he saw a car with its lights on coming towards him. The light of the car fell into his eyes, and he stood still. It was a police car, and it was only one in the city as there were not many criminals. No policeman was sitting in it. But it was working with electronic or radio devices (instruments).

The police car asked Mead to stand still or it would shoot him. It asked him his name and profession. Mead said he was a writer. The police car did not believe him as no one read any book or magazine, and there was no need for writers in that society.

Mead told the police car that he was just walking there to breathe in the fresh air and to observe the houses. The car said that he could breathe easily at his house from his air-conditioner and could observe everything on his television screen. But Mead did not have a television set.

Mead told the police car that he was unmarried and that nobody liked to marry him.

The police car asked Mead from its radio how often he had walked there. Mead replied that he had been walking there every night for years. The back door of the car opened, and it asked Mead to get in. He got in after protesting against his arrest. The back of the car was a small jail. The car started towards the Psychiatric (نفسیاتی امراض سے متعلق) Centre for his mental treatment.

The police car passed through different empty and silent streets. On the way, all the houses were dark. Only Leonard Mead's house was brightly lit with electric lights.

12 - پیدل سیر کرنے والا (از رے براڈبری)

نومبر 2052ء کی سردیوں کی ایک رات کو لیانرڈ میڈ Leonard Mead ایک شہر کی سڑکوں پر سیر کر رہا تھا - وہ روزانہ رات کو دیر تک سیر کرنے کا شوق رکھتا تھا - وہ رات کو سڑکوں پر کسی دوسرے شخص کو نہ پاتا - سیر کرتے کرتے وہ سڑک کے دونوں طرف خاموش گھروں کو دیکھتا رہتا - گھروں میں مدھم سی روشنی نظر آتی اور کبھی کبھار کھڑکیوں میں سے انسان بھی نظر آ جاتے - رات کو میڈ کھلی فضا میں سانس لینے اور گھروں اور چیزوں کے مشاہدے کے لئے نکلا تھا - وہ دس سال روزانہ رات کو سیر کرتا رہا تھا -

سیر کرتے کرتے میڈ ایک چوراہے پر پہنچا - وہاں کھڑے ہو کر اس نے دن کے وقت کی آمد و رفت اور لوگوں کے چلتے پھرنے اور رات کو سناٹے اور سکوت کے بارے میں سوچا - پھر ایک سڑک پر اپنے گھر کی جانب چل دیا -

راستے میں پولیس کی ایک کار اس کے سامنے آ کر رکی - پولیس کی کار نے میڈ سے پوچھا کہ وہ کیا کرتا ہے - میڈ نے بتایا کہ وہ ادیب ہے تو پولیس کی کار نے اسے نہ مانا - اس نے رات کو سڑکوں پر گھومنے کا مقصد بتایا تو اسے بھی نہ مانا - میڈ نے یہ بھی بتایا کہ وہ غیر شادی شدہ ہے - پولیس کی کار نے کہا کہ وہ اپنے گھر میں ہی بیٹھ کر ایرکنڈیشنر کی ہوا سے لطف اندوز ہو سکتا ہے اور ٹیلیوبژن پر ہر چیز کا مشاہدہ کر سکتا ہے (اور اسے تازی ہوا اور مشاہدے کے لئے رات کو سڑکوں پر نکلنے کی کوئی ضرورت نہیں) - پولیس کی کار نے میڈ کو حکم دیا کہ وہ اس کے پچھلے حصے میں سوار ہو جائے - کار کا پچھلا حصہ جیل خانہ تھا - کار میڈ کو نفسیاتی امراض کے مرکز کی طرف لے کر چل دی (تاکہ وہاں سے یہ معلوم کر سکے کے میڈ پاگل ہے یا جرم کرنے کا ارادہ رکھتا ہے) - پولیس کی کار اجاڑ اور تاریک گلیوں میں سے گزری - راستے میں صرف لیانرڈ میڈ کا گھر ہی روشن تھا -

(C) Main Points of the Story

1. Leonard Mead was living in a city in the year 2052. Daily he went out of his house on cold winter nights for a walk along footpaths or roads.

2. Mead walked for hours along the roads and returned home at midnight But he did not find anyone on the roads at night.

3. Mead walked to enjoy breathing the fresh air and to observe houses and things around him.

4. On a cold November night, Mead was walking along the roads of his city. He reached an intersection (crossing) of roads.

5. Mead stood at the intersection of the roads and thought about the great traffic, movement and noise of the people during the day. Then he selected a road to reach his house, and started walking along it.

6. As Mead was walking towards his house, he saw a car with its lights on coming towards him. The light of the car fell into his eyes and he stood still.

7. It was a police car. There was no policeman in it, but it was working with electronic or radio devices (instruments). It ordered Mead to stand still or it would shoot him.

8. The police car asked Mead about his name and profession. Mead replied he was a writer. It did not believe him as no one read books or magazines and writers were not wanted in the world of the 21st Century.

9. Mead told the police car that he was walking there just to breathe the fresh air and to look at the houses around. The car said that he could breathe from his air-conditioner and observe everything on his television. Mead did not have a TV.

10. Mead told the police car that he was unmarried, and that no one liked to marry him. He said that he had been walking daily at night for years.

11. The police car arrested Mead and took him away to the Psychiatric (نفسیاتی امراض کا) Centre for his mental treatment. All the houses on the way were dark. Only Leonard Mead's house was brightly lit with electric lights.

(D) Questions and Answers

Q. 1. What happens when the Pedestrian goes out for a walk ? **(Mul. 84)**

Ans. Please read part (II) of the **Summary**.

Q. 2. What does Ray Bradbury want to tell us in his story "The Pedestrian" ? Discuss.

(OR) Discuss the theme (or subject) of "The Pedestrian" by Ray Bardbury. Give examples.

(OR) The author of "The Pedestrian" "is deeply concerned about the effort of a technological revolution in human society". Discuss.

(OR) What, in your view, is the lesson of Ray Bradbury's story. "The Pedestrian ?" Illustrate (explain with examples) from the story.

(OR) Write a **Critical Summary** or **Summary** of "The Pedestrian" **(P.U. 77, Mul. 82)**

Ans. The theme of Ray Bradbury's story "The Pedestrian" is the effect of the progress of science and technology on the lives of human beings. We should not forget our emotional (جذباتی) needs and pleasures. While making scientific or mechanical progress we should not think that science and machinery are the only realities. If we do this, we shall come to be just like the people of the 21st centnry in the story. The writer tells the story of Leonard Mead to make this clear.

On a cold November night, Mead was walking back home along a silent road. A police car, with its lights on, came towards him and asked him about his name and profession. He replied that he was a writer which the "car" did not believe. It arrested him and took him to the Psychiatric (نفسیاتی امراض سے متعلق) Centre for his mental treatment.

There was no policeman in the car. It was working with some electronic or radio (wireless) devices. The life of tne people of the 21st century had become very mechanical. Even police cars moved and worked by themselves. So the people depended too much on machines.

The police car was speaking and working like human beings. So the work of human beings was mostly being done by machines.

The police car did not believe that Mead was a writer because no one read books or magazines in this world. The people did not need books or writers. They were not interested in artistic activities. They liked machines and only understood science ana machinery.

The car arrested Mead because he was walking. Walking was not a *normal* activity at night. People remained in their homes, did something there or enjoyed watching television. Their lives were very mechanical. So when the cars saw Leonard walking along the road at night, it thought that he was mad, or that he was suffering from some mental disease, or that he was going to commit a crime.

Leonard was entirely different from the people of his age (period of history). He walked at night. He had not married. His house

was brightly lit at night. He was, thus, not normal according to the standgrds of the 21th century.

The writer wants to show how we are becoming more and more scientific. We are losing interest in art, fine ideas, religion and culture. We have begun thinking that science and machinery are the only realities of our life. If we do not change this attitude, we may come to be like the people of Leonard Mead's world. Then we shall not be able to do things freely as Leonard Mead could not continue his walk at will.

Q. 3. How does Ray Bradbury criticize the scientific and technological progress of our society in "The Pedestrian" ? What view of the world of the future does he have ?

(OR) "The Pedestrian" by Ray Bradbury in an example of science fiction. Discuss.

(OR) What can you say about the society in which Leonard Mead lived in "The Pedestrian" ? Comment on this picture of the future. (OR) Writer a **Critical Summary** of the story "The Pedestrian" by Ray Bradbury. **(P.U. 84)**

Ans. Ray Bradbury presents the world of the future, that is, the 21st century in his story "The Pedestrian". He tells us through the story of Leonard Mead what our world will be like in the next century. He wants to show how the people will be living and working then.

Leonard Mead lived in a city in the year 2052. He used to walk alone in the streets just to enjoy the fresh atmosphere and to observe the houses around. Other human beings stayed in their homes at night. They watched television or did something else. But no one *except* Leonard Mead came out. On a cold November night, a *police car* arrested him and took him to the Psychiatric (نفسیاتی امراض کا). Centre for his mental treatment or to know whether he had criminal intentions (aims).

Now Leonard Mead was a criminal or a mad kind of person, in the view of society, because he walked alone at night. He did not work in any profession and was unmarried. He liked to act freely, and so the police car arrested him. Human beings generally work and live like machines in a completely mechanical age (period of history). They cannot think of doing anything in a free, personal way.

In such a mechanical age, machines did most of the work and the people worked little and took rest for long hours. There was enough wealth with them and they were mostly satisfied. So there was little crime. The whole city had only one police car.

There was no policeman in the car. It worked and spoke through electronic and radio devices (instruments). Such was the height of the technological progress.

There was no place for art or literature in this society. No one read books or magazines. So the police car did not believe Mead when he said he was a writer,

The police car in a way represents the people or society of Leonard Mead's 21st century world. It shows the people had no feelings or sympathy for others. It makes clear that the people lived in a mechanical way. Anyone who did not live thus was taken to be out of his senses. There was no variety in that society. Everything was done in the same way by everyone. Life was dull and boring.

Bradbury has imagined all the incidents of the story to be happening in a future age. He has shown the effects of science and technology on the lives of human beings living in the next century. All this makes this story an example of science fiction.

Q. 4. Write a **character sketch** of Leonard Mead as you find him in "The Pedestrian" by Ray Bradbury.

Ans. Leonard Mead Leonard Mead is the only main character in the story "The Pedestrian." He was living in a city of the year 2052 (in the 21st century).

Very Fond of (Loved) Walking at Night—Leonard Mead liked to walk at night along the roads of his city. He came out of his house and went on walking till midnight. Then he returned home. He liked to breathe in the fresh air and to observe the surroundings.

Very Different from Other People of His World—Mead was very different from other people. He did things which others could not or did not do. He walked at night along the roads of the city. Other people kept sitting in their homes.

Was Unmarried Mead was still unmarried, and he told the police car no one liked to marry him. In fact he was not very anxious to marry. He wanted to live the free and independent life of a bachelor.

Observed Objects and Places While Walking—While walking Mead observed the objects and places around. He thought about the houses there and the people living in them. He noted the appearance (outward condition) of the houses carefully.

Thought Much About Life—During his walks Mead thought much about the life of his people. He looked at the houses around and thought of the people who might be sitting inside watching television or doing something else. He wanted to know about them. He was a *serious and thoughtful person although he remained active* at night and walked for hours.

Leonard Mead lived in a world which he perhaps did not like or understand much. He liked to pass his time *alone* in life. He behaved in a *different* way from others. He walked when others stayed in their homes.

The police car arrested him because it thought he was not in his senses or was going to commit a crime. So it took him to the Psychiatric Centre for his mental treatment or for knowing whether he had criminal intentions (aims). It means that from the standards of his world he was not normal or sensible.

University Exam. Question Papers

B.Sc. BAHAWALPUR UNI. 1981

Time Allowed : 3 Hours Max Marks : 100

Section A is compulsory. Answer any TWO questions from Section B.

SECTION A 60 Marks

1. Write an essay on any ONE of the following :

(*a*) My Subjects of Study. (*b*) The Happiest Day of My Life. (*c*) Life of a Doctor. (*d*) The Ideal Student. (*e*) Fashions. (*f*) Some Useful Scientific Inventions.

2. Read the following passage carefully and answer the questions given at the end :

When I go into a stranger's library, I wander round the book shelves to learn what sort of a person the stranger is and when he comes in, I feel I know the key to his mind and the range of his interests. A house without books is a characterless house, no matter how rich the Persian rugs and elegant the settees and the ornaments. The books will only tell you whether he has got a mind as well. It is not a question of money that we do not buy books. I repeat that books are the cheapest as well as the best part of the equipment of a house. You can begin your library with expenditure of a couple of shillings. Nearly all the best literature in the world is at your command at two shillings a volume. For five pounds you can get a library of fifty books. Even if you do not read them yourseif, they are pricel investment for your children.

(*a*) How does the writer learn about the person whom he visits ?
(*b*) What do the books tell about the persons who keep them ?
(*c*) Books are treasures which can be cheaply bought. Explain.
(*d*) Write five sentences on 'good books'.
(*e*) Suggest a suitable title of the passage.
(*f*) Make a precis of the passage.

3. Translate the following passage into English :

اسلامی ریاست میں کوئی مخصوص طبقہ اپنے قوانین اور نظریات عوام پر مسلط نہیں کر سکتا - اسلامی ریاست میں صرف قرآن اور سنت کے قوانین کو بالا دستی حاصل ہوگی - حکومت عوام کی نمائندہ ہوگی - وہ معاملات جن کے متعلق خدا نے صریحاً حکم نہیں دیا مسلمانوں کے اجماع سے طے نہیں ہوں گے - خدا کے احکام کی شرح تمام مسلمان جو مذہبی معاملات کا علم رکھتے ہوں کریں گے -

(OR) Write a letter to the Chairman of your Town Committee regarding the unhygienic conditions of the place you live in.

SECTION B 40 Marks

4. Galileo can be called the first modern scientist. How ?
5. What kind of specialization does Sir Richard Livingstone propose in education ? Explain.
6. Delineate the logic of how love is a fallacy, from the lesson by Max Shulman.
7. "Will-power can work miracles". Explain with reference to the essay by H.G. Wells.

B.Sc. PUNJAB 1984 (Marks : 100)

Section A is compulsory. Answer any Two questions from Section B.

SECTION A 60 Marks

1. Write an essay (300-400 words) on ONE of the following ;—

   (*a*) Our national heroes.
   (*b*) The role of science in everyday life.
   (*c*) Popular superstitions.
   (*d*) Islam as a living force.
   (*e*) Bribery.
   (*f*) Education and the moulding of character.

2. Make a precis of the following passage and suggest a suitable title :—

Parents lavish care and attention on their children in the hope that they will pay them back with affection when they grow up. Raising of children is a hard task. It involves sleepless nights and hourly care ; the infant might catch cold or fall a prey to some other infection. When it falls ill, it causes endless worry to its parents. Quite naturally parents expect their children to have some love for them. Even modern parents who do not expect their children to support them in their old age, do look forward to being treated with respect and love. If children are thankless, they deeply wound the hearts of their parents. One such situation is presented by Shakespeare in his play, 'King Lear'. The old King foolishly divides his kingdom between his ungrateful daughters and is made miserable by them. He cannot bear it and goes mad. Indeed, a serpent's poison cannot be as deadly as the attitude of an ungrateful child".

3. Translate into English :

تعلیم اور تفریح کے ایک اہم ذریعے کی حیثیت سے ٹیلی ویژن کی افادیت اور اہمیت محتاج بیاں نہیں ہے - لیکن ٹیلی ویژن کی قیمت بہت زیادہ ہے - اور اس لئے اس کی مقبولیت کی رفتار خاصی سست ہے - اس لئے نئے ٹیلی ویژن سٹیشن قائم کرنے کے ساتھ ساتھ حکومت کو یہ بھی کوشش کرنی چاہیئے کہ کسی

غیر ملکی کمپنی کے تعاون سے پاکستان میں سیٹ "اسمبل" کرنے کا ایسا کارخانہ قائم کیا جائے جس میں ٹیلی ویژن کے سیٹ کی قیمت اتنی کم ہو جائے کہ اسے عام آدمی آسانی سے خرید سکے -

(OR) Write a letter to the SHO of the Police Station of your area reporting the theft of your scooter.

SECTION B 40 Marks

4. How, according to Joad, can one write good prose ?
5. Write a note on Galileo as the first man who employed scientific method in its complete form ("Galileo and Scientific Method.")
6. How does Max Schulman prove that logic and love cannot go together ?
7. What are the three types of education and why, according to Livingstone, is spiritual education necessary ?

B.Sc. PUNJAB 1985 (Marks : 100)

Section A is compulsory. Answer any TWO questions from Section B.

SECTION A 60 Marks

1. Write an essay (200—400 words) on any ONE of the following ;

(*a*) Idealism. (*b*) Democracy. (*c*) Our nation heroes. (*d*) Nuclear warfare. (*e*) Space travel. (*f*) Ambition.

2. Make a precis of the following passage and suggest a suitable title :

Man's conquest of the air began with balloons which were invented in the latter part of the 18th century. A balloon is an immense bag which is filled with hydrogen, a gas lighter than air. So a balloon naturally rises in air just as a ball full of air will rise to the top of the water and float there. A balloon is a floating machine, not a flying machine ; for no way was found at first of steering it, and it was at the mercy of every wind that blew. At the beginning of this century, however, a German, called Zeppelin, found a way of both propelling and steering a balloon. His balloons called "Zeppelins", were cigar-shaped, and were driven by motor engines and steered like a ship. Balloons of all types have, however, long been displaced by aeroplanes.

3. Translate into English :

آج کل ہر طرف مسلمان مسلمان سے بر سر پیکار ہے - ہونا تو یہ چاہیئے کہ ہم مسلمان ہونے کے ناطے ایک دوسرے سے محبت اور رواداری کا سلوک کریں - لیکن افسوس کہ ہم انفرادی اور اجتماعی دونوں سطحوں پر ایک دوسرے کی بربادی کے لئے کوشاں ہیں - اور ہمیں اس بات کا ذرہ برابر خیال نہیں کہ اس سے ہمارے دشمن فائدہ اٹھائیں گے -

(OR) Write a letter to the Director of Technical Education requesting him to open a technical school in your area.

SECTION 'B' 40 Marks

4. Give a brief summary of "The Man In Asbestos".
5. How can we, according to Joad, write well ?
6. What, according to Sir James Jeans, is the future of life on the earth likely to be ?
7. What has B. Russell learnt from life ?

B.Sc. MULTAN 1984 (Marks : 100)

All quesiions in Section A are compulsory. Attempt any TWO questions from Section B.

SECTION A 60 Marks

1. Write an essay on any ONE of the following topics. Be precise and clear.

(*a*) My College Canteen. (*b*) What I Wish For in Life. (*c*) Advantages of Fasting. (*d*) An Ideal Science Student. (*e*) The Day There Was No Electricity in My Town. (*f*) Some Suggestions to Make Pakistan a Welfare State.

2. Read the following and give relevant answer to the questions asked at the end of the passage.

"As the second millenium wore on, the Babylonian Kingdom grew weak ; and to the north a new race rose to greatness on the banks of the river Tigris round Ninevah The people, the children of Asshur, or Assyrians. Semitic colonists from Babylonia and at first subject to its rulers, became its conquerors about 1300 B.C. The Babylonians were a nation of agriculturists and traders : religion counted for more in their public economy than the art of war. The Assyrians, on the other hand, from first to last were a warrior race ; their Kings were generals who commanded a military nobility ; ferocious and cruel beyond all other eastern peoples, their history is a record of war and conquest. Such culture as they acquired was borrowed from Babylonia : their sole advance to build in stone as well as brick."

(*i*) When did the Babylonian kingdom grow weak ?
(*ii*) Who were the children of Asshur ?
(*iii*) What were the main occupations of the Babylonians ?
(*iv*) What is the history of the Assyrians ?
(*v*) In what did the Assyrians build ?

3. Translate the following into running English :

”ھمیں اس بات کو بھی اچھی طرح ذھن نشین کر لینا چاھئے کہ نظریہ پاکستان
میں اسلامی زندگی اور قدروں کا تصور بنیادی حیثیت رکھتا ہے ۔ اخوت ، مساوات ،
عدل ، دیانت ، خدا ترسی ، انسانی ھمدردی اور عظمت کردار کے بغیر نظریہ
پاکستان کو فروغ نہیں ھو سکتا ۔ نظریہ پاکستان کا مقصد محض ایک حکومت
قائم کرنا نہیں تھا کیونکہ مسلمانوں کی حکومتیں ایشیا اور افریقہ میں پہلے سے
موجود تھیں ۔ نظریہ پاکستان کا مقصد اسلامی اصولوں کی ترویج و اشاعت اور
اھل عالم کے لئے مثالی مملکت کا نمونہ فراھم کرنا ہے“ ۔

(OR) Write a letter to your officer reporting theft of certain specific items from your office. You discovered this theft this morning on your arrival.

SECTION B — 40 Marks

4. "Give me back the old life of danger and stress, with its hard toil and its bitterness and its heart-breaks," say "the Man In Asbestos". Show that this remark is a cry of agony against loss of humanism and destruction caused by scientific at the cost of positive human values and nature.

5. "Knowledge of good and evil should be the basis of all education", suggests Richard Livingstone in his essay "Education And Training of Character". Give arguments to justify this advice.

6. Give a brief gist of the lesson "The Dying Sun" by Sir James Jeans.

7. What happens when the Pedestrian goes out for a walk ?

UNIVERSITY QUESTION PAPERS

MULTAN UNIVERSITY B.Sc. 1986 (Marks : 100)

All questions in Section 'A' are compulsory. Attempt any TWO questions from Section 'B'.

SECTION 'A'

1. Write an essay on any ONO of the following topics :

(*a*) The Holy Month of Ramazan in Pakistan. (*b*) Unemployment. (*c*) Perpetual Vigilance is the Price of Liberty. (*d*) The Hazards of Video Casette Recorder (VCR). (*e*) The Role of Women in our Society.

2. Read the following passage and answer the questions asked at the end :

Politicians and philosophers have often talked about the equality of men as though it were necessary to believe in it just as we believe in such ideas as weight, heat and light. They seem to think that equality of men is something solid and real like physical substances. In actual fact it is neither solid nor real.

In modern times much has been said about the brotherhood of men, and their equality before God. This has been done to show that democracy is the most natural and best political system. But all this has been done without much thought. The brotherhood of men does not mean that they are necessarily equal. Families have their fools and their men of genius, their black sheep and their saints, their worldly successes and their worldly failures. Men are unequal in terms of intelligence, ability, bodily strength, and capacity to do different things A man should treat his brothers lovingly and with justice according to the merits of each. But the merits of every brother are not the same. Neither does men's equality before God mean their equality among themselves. While men live unequals in society in different ways, they go before God after death as equals.

(*i*) Does the writer agree with what politicians and philosophers say about the equality of men ? What does he say about it to contradict their views ? (*ii*) Why has the brotherhood of men and their equality before God been so much emphasized in modern times ? (*iii*) How does the writer explain that men are not equal ? *iv*) In what way, according to the writer, are men equal ? (*v*) Suggest a suitable title for the above passage.

3. Translate the following passage into English.

زندگی کے نشیب و فراز میں ایسے لمحات بھی آتے ہیں جب انسان بالکل نا امید ہو جاتا ہے - اسے ہر طرف اندھیرا ہی اندھیرا نظر آتا ہے اور اس کے مقابلے کی سکت ختم ہو جاتی ہے - یہ بات انسان کی عظمت کے خلاف ہے، دنیا میں جتنی ترقی ہوئی ہے وہ اس عزم و ہمت کا نتیجہ ہے جو اللہ تعالیٰ نے انسان کو عطا

فرمائی ہے ۔ انسان کو چاہئے کہ کبھی ہمت نہ ہارے بلکہ مردانہ وار ناکامیوں
کا مقابلہ کرے ۔ اللہ تعالیٰ ایک دن ضرور کامیابی عطا فرمائے گا ۔

(OR) Write an application to the Director of Education offering your services to work as a Science teacher.

SECTION 'B'

4. Do you agree with Stephen Leacock that "The Man in Asbestos" is an allegory of the future?

5. According to Harrison the scientist is also an artist. Do you agree? Give reason for your answer.

6. Explain why Russell calls Galileo "the father of modern times".

7. What does Sir Richard Livingstone say in support of his idea that "vocational and social education are essential but the most fatal is to omit the spiritual aspect".

BAHAWALPUR B.Sc. 1987 (Marks : 100)

Section I is Compulsory. Attempt any two questions from Section II.

SECTION I

1. Write an essay on any ONE of the following topics :

(*i*) An Ideal College. (*ii*) Smoking and Its Evil Effects. (*iii*) Choice of a Profession. (*iv*) Hobbies. (*v*) What Would I Do If I Had a Million Dollars.

2. Read the following passage carefully and answer the questions given at the end :

A university must do more than merely provide high class professional apprenticeship. It does not matter in the least what a student's specialized line happes to be ; the fact that he is a specialist cannot excuse him from his responsibilities as a man. Students must emerge as complete human beings capable of taking their proper place in society as a credit to their universities both for their professional knowledge and as men. There is no conflict between the disciplines here. Nobody can be termed as a complete man who has no knowledge of what science has to teach, and equally, human obligations cannot be escaped on the grounds of being a specialized scientist or technologist. By human obligations I mean ability to behave in a reasonable way to observe restraint so that restraints do not have to be imposed, to be able to think clearly and objectively so that false doctrines cannot gain ground.

(*i*) Suggest a title for the passage. (*ii*) What else a university must do apart from providing high-class professional apprenticeseip? (*v*) Make a precis of the passage.

3. Translate the following passage into English :

پاکستان کی طرح انڈونیشیا بھی تعلیمی اور تجارتی میدان میں تیزی کے ساتھ ترقی کر رہا ہے - ملک کے ہر گوشے میں تعلیمی ادارے قائم ہو رہے ہیں - کچھ عرصہ پہلے انڈونیشی حکومت نے سرکاری طور پر اعلان کیا تھا کہ ناخواندگی کا اس ملک سے قطعی طور پر خاتمہ ہو چکا ہے - غیر ملکی تجارت بھی روز بروز ترقی کر رہی ہے - پاکستان کے ساتھ تجارتی معاھدوں سے دونوں ملکوں میں ترقی کی نئی راہیں کھل چکی ہیں -

(OR) Write a letter to the Director of Education, Bahawalpur, for early payment of scholarship.

SECTION II

4. What is Max Shulman's attitude towards love in "Logic-love is a Fallacy".

5. Why is the origin of life still a mystery ? Can life be produced chemically ?

6. Summarise Richard Livingstone's views in "Education and Training of Characteı".

7. What do we learn from "The Man in Asbestos" about the future of mankind ?

ENGLISH FOR B.Sc. EXAMINATION 1993

TIME ALLOWED : 3 HOURS PMAX. MARKS : 100

SECTION A is COMPULSORY. Attempt TWO questions from SECTION B. All questions carry equal marks.

1. Write an essay on ONE of the following subjects:-
   - a) Democracy in Pakistan.
   - b) Which is More Important --- Agricultural Development or Industrial Development?
   - c) The Value of Scientific Research.
   - d) The United Nations Organization --- a Failure or a Success?
   - e) The 21st Century and Our Country.
   - f) Our Major Social Problems.
   - g) Pak-Indian Relations.
2. Read the following passage carefully and answer the questions given at the end:-

The question now perplexing our big industrialists after the introduction of the liberal economic reforms in the country is how to export our industrial products in sizeable quantities to earn enough foreign exchange. The problem can be put in other words as that of keeping a proper balance between production and export. There is no doubt about the capacity of our people to produce goods of a high quality in big quantities to meet indigenous demand and then to export them in bulk. This capacity is unfortunately severely limited by some factors which are inescapably linked with the social and economic system of our country and which cannot be thrown out of consideration while considering the production-sale-export situation. The very first factor responsible for the declining or constant or below-optimum level of our exports is the mental level of our 'working' populace. Our workers, labourers, artisans, mechanics, whether they are trained or untrained, skilled or unskilled, are in their overwhelming majority, uneducated and unschooled. Most of them come from villages or slums in the cities where ignorance, inefficiency and poverty reign supreme. Their initiation into the mechanical and industrial world without the requisite basic learning and technical skills does not result in quick production of goods of a high quality. Then, once they engage themselves in industrial production, the facilities provided by industrialists for their technical education and training are few and far between. The natural result is retarded production of goods of rather second-rate or indifferent or ordinary quality. Foreign buyers, naturally and evidently, demand goods which conform to the best standards of workmanship and quality and which are not expensive in comparison with the same goods in international markets. Our industrial goods, apart from being mostly sub-standard, are generally expensive on account of the inability of our labour force to make use of the latest technologies and instruments and devices to produce the maximum number of goods in the minimum amount of time. successful industrialization here depends, in the ultimate analysis, on a rational change in the social and economic system which ensure or guarantees education of the greater part of our labour forces and their families.

QUESTIONS:

a) Write a precis of the passage, as far as possible in our own language, in about (or less than) one-third of its length.

b) In what ways do the goods produced in our country not satisfy foreign buyers? Explain in a few lines, in your own words way, how our industrial goods can begin satisfying foreign buyers?

3. Translate the following passage into English:

بجلی پیدا کرنے کے لئے جوہری توانائی کا وسیع پیانے پر استعمال ہمارے ملک کی اولین ضرورت ہے۔ آبادی میں زبردست اضافہ' دیہاتی علاقوں میں بجلی کی بڑھتی ہوئی مانگ اور صنعت کاری کی وجہ سے ہمیں بجلی کی موجودہ پیداوار سے کئی گنا بجلی کی ضرورت ہے۔ جو بجلی ہم پانی کوئلہ اور گیس سے حاصل کر رہے ہیں ہمارے لئے ناکافی

ہے۔ اور اگر ہم ان ذرائع سے اور زیادہ بجلی پیدا بھی کرنے لگیں تو وہ ہماری ضروریات پوری نہ کر سکے گی۔
بجلی کی کمی نے ہماری ترقی کو بری طرح متاثر کیا ہے۔ ہمیں ترقی یافتہ۔ ممالک کے تجربوں سے فائدہ اٹھانا چاہئے
جنہوں نے ایٹم کو بجلی بنانے کے لئے کامیابی سے استعمال کیا ہے؟ یہ درست ہے کہ ہمیں بجلی بنانے کے پرانے
طریقوں کو ترک نہیں کرنا چاہئے۔ لیکن ان کے ساتھ ساتھ ہمیں ایٹمی بجلی گھروں کا استعمال بھی عام کرنا
چاہئے۔

OR

Write a letter to the General Manager, Pakistan Television Corporation objecting to cigarette advertisement on TV and urging him to stop them forthwith in view of the harmful effects of smoking.

SECTION 'B'

4. What are the dangers or demerits of specialization in education according to Sir Richard Livingstone? Do you think the suggestions the writer makes for their removal can be really effective?

5. What views does Sir James Jeans express in "The Dying Sun" about the position of the earth and man in the universe? Discuss in a paragraph or more the correctness or absurdity of his views.

6. Briefly describe the pleasant lessons that life has taught Russell as described by him in "What Life Has Taught Me".

   Discuss in a short paragraph the lesson that appeals to you most.

7. What is Ray Bradbury's story "The Pedestrian" about? Briefly narrate the story and describe its lesson in a few sentences.